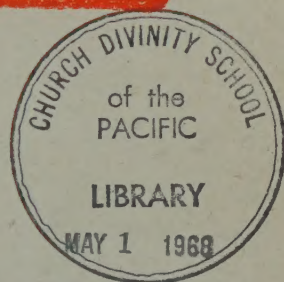
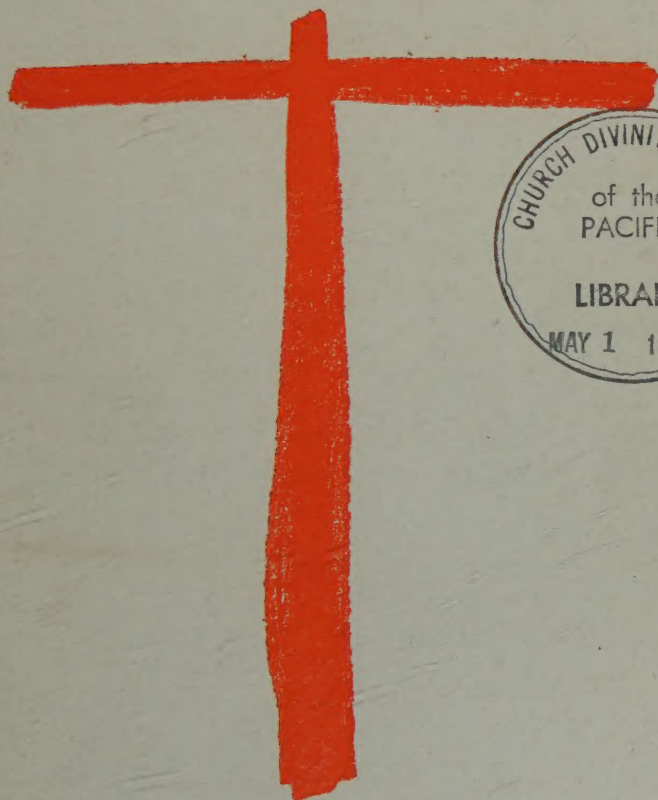


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Word of Life

The

FRANCISCAN



VOLUME X

NUMBER 2

MARCH, 1968

two shillings

The Society of Saint Francis

ENGLISH PROVINCE

Protector of the Society : The Rt. Revd. the Lord Bishop of Exeter

Minister General : Revd. Brother David S.S.F.

Assistant Minister : Revd. Brother Lothian S.S.F.

Deputy Minister and Guardian of the Mother House : Revd. Brother Michael S.S.F.

Guardian of Alnmouth : Revd. Brother Edward S.S.F.

Guardian of Glasshampton and Novice Master : Revd. Brother Hugh S.S.F.

Senior Laybrother : Brother Kenneth S.S.F.

General Secretary : Brother Christopher S.S.F.

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Provincial Minister : Revd. Brother Geoffrey S.S.F.

Guardian of Jegarata : Revd. Brother Brian S.S.F.

Guardian of Brisbane : Brother Simon S.S.F.

Novice Master, Jegarata : Brother Andrew S.S.F.

Novice Master, Brisbane : Brother William S.S.F.

Heads of Houses and Addresses

Revd. Brother Brian S.S.F., The Friary, Jegarata, Popondetta, Papua, New Guinea

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Queensland, Australia

(continued on page 3 of cover)



Pax et bonum.

THE FRANCISCAN

Vol. X No. 2

March, 1968

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Young Companions' Pilgrimage, 1969

Those who have read *THE FRANCISCAN* for longer than the last three years may recall that in the Autumn of 1965 I wrote a letter commending a pilgrimage planned for April, 1966.

Another such visit is proposed for 1969, and plans are going forward for a party to leave England on 6 April, 1969, spending fourteen or fifteen days on the journeys, including four clear days in Assisi and two in Rome, taking in other centres such as Taizé and Bec if time allows.

The estimated cost, allowing for devaluation and the fact that we would like to contribute half the costs of two Friars and a Sister, is £40 a head. The younger members of the party must already be Companions and aged between eighteen and twenty-one. We require personal sponsorship by a Franciscan Friar, Sister, Tertiary or Companion, and written permission to join from parent or guardian. They must be physically fit and not prone to travel sickness, as the journey is long and the programme arduous.

A simple form of promise is to be drawn up later for all who carry out their intention to participate.

A non-refundable deposit of £3 (out of the £40) is required to be sent with a reply to this letter, and only those accepting the details here given, and not posing further particulars, need reply. All further details, when plans are formulated by the growth of the group, will be given direct. Expenses in connection with correspondence for the pilgrimage will begin as from now. Stamped addressed envelopes will be appreciated.

Allowing for a party of twenty young Companions, an appropriate number of driver leaders, able to provide their own cars, is required, covered by their own insurance against driving accidents, which insurance must allow for relief drivers. In all, eight or ten leaders are required.

I appeal, finally, to a Tertiary or Companion priest to come forward to lead the party as chaplain, as without this leadership the project is impossible.

Please reply not later than 1 May if you intend to join.

2 VERNON MANSIONS,
QUEEN'S CLUB GARDENS,
LONDON W.14.
Fulham 2935.

MONICA R. SMERDON, *Companion*.
Organising Secretary, Pilgrimage 1969.

S. CLARE'S HOUSE AT THE FRIARY, HILFIELD



The Word of Life

IN the Gospel record Jesus speaks the word of God, and a little girl springs to life, or a paralysed man is cured. These things are parables of the purpose of the Bible as a whole. It is the collection of sacred writings through which God has spoken, and still speaks, to man's condition, and gives him life.

For ages this simple fact was unassailed. But now the Bible is under fire from two directions. From one side comes the onslaught of biblical criticism. This is not really hostile to Christian faith, though unhappily it is often exploited in a very disturbing way by the popular journalism of the Sunday papers. But in the hands of its practitioners, the biblical scholars, it is a tool in the search for truth. And the results can be most exciting, as new and authentic pictures of Bible times emerge. This is a field in which ecumenical co-operation has long been with us. The net result of this side of the attack is to build rather than to destroy.

The cross-fire comes from the equally good people who object to the privileged position accorded to the Bible. What about other sacred books, like the Koran, the Upanishads, and so on? Here there is nothing to lose if we agree. These books contain men's apprehension of the divine, and there is much in them that may be read with profit. But they must be subjected to the same devastating criticism as the Bible before they can hold a place beside it. There is a work of reconciliation to be done here, but it will be a long time before it can achieve anything. Meanwhile we recognise that God has spoken the word of life to mankind 'at sundry times and in divers manners'. The joy of the Bible is that it puts on record how 'he hath in these last days spoken unto us by his Son'.

The Minister General's Letter

LITTLE PORTION FRIARY,

MOUNT SINAI,

4 January, 1968.

LONG ISLAND,

N.Y. 11766.

My dear friends,

It seems a little odd to have been away from the Mother House for two years running, but I suppose that this will be the pattern for whoever is in this office of Minister General in future. I am very much enjoying my time here and feel in no way a visitor but really part of the family. So far I have not been out at all but this month there are some parochial and other visits for me, including a talk to a community of Roman Catholic sisters who run a hospital near the Friary and who also work in New Guinea.

There appears to have been a lot of illness at Hilfield but I heard today that they were all recovering for which I am thankful. Brother Christopher has not been too well and had been very worried about his sister's serious illness but it is good to hear of her wonderful recovery. I was very sad to hear of the death of Brother Denis' sister. I know how she will be missed by him especially, but also by the so many whom she has helped. Then there was Brother Theodore's illness, and at the end rather sudden death. He too will be much missed in the north and all over the country by his old and invalid friends. He spent much of his holiday times visiting them. The Third Order Regulars are a great example to us friars and Theodore was very faithful. I think he first came to us to help Brother Douglas at Goodworth Clatford.

It is good to know that Brother John is back at the Northern Friary and much better after his treatment in hospital. I am hoping to hear that our Mother at Compton Durville will soon be all right again after the fall and injury to her arm.

We are looking forward here to the visit of Brother Geoffrey and Brother Michael and we hope for a few days of conferring together, they and the Minister here (Brother Paul) and myself. I have no idea when I shall be back in England yet until the Ministers all meet and I fear that personal letters will be few and far between for the next few weeks. I hope the Brothers and others will understand. S.S.F. work

will take up most of my time, if I am to be of any use here, both in helping the Brothers in America and being helped by them to understand the American situation better and to learn something about the Episcopal Church.

Please pray for us all.

Affectionately yours,

David S.F.

Minister General.

P.S. It was a great sorrow and loss to me to have to miss the visit of our good friend the Abbot of Caldey and his retreat to the Friars. Brother Joseph and Brother Robert are 'going great guns' here and I am grateful for and to them.

The Deputy Minister's Letter

THE FRIARY,
HILFIELD,

DORCHESTER,
DORSET.

12 January, 1968.

My dear friends,

At the time of writing the Minister General is still in America and is clearly grateful for this opportunity to live and work along side the brothers at Little Portion Friary. We miss him and Brother Joseph and Brother Robert who are there as well. They sound from their letters as if they feel just as much a part of the family as we feel the American brothers belong to us here. I look forward to seeing them in February when I shall be in America for a mission and hope to have a good visit with them.

I was able to stay with the brethren in Alnmouth for a few days before Christmas and during my visit spent some time with Brother

Theodore who was in hospital and seriously ill. He died two days later and after the funeral at the Alnmouth Friary his ashes, at his request, were buried with those of his wife. Brother Theodore was greatly loved by the brethren and a wide circle of friends. As a Tertiary Regular he gave himself with great generosity to our life and work and both here and in the north there are many reminders of him in the carpentry he did about the place. Another good friend of the Society whom we have known for a great many years died quite suddenly, Mary Marsh, the sister of Brother Denis. Her integrity and devotion to the needs of others was known and admired by many of the brethren.

Brother Mark has been exploring the needs of the large number of 'Beatniks' or 'beats' as they are known, in Brighton. It is too early to say what we could do to help, but they clearly represent something of the same sort of challenge which Brother Douglas recognised in the wayfarers when our work first began.

This is perhaps a challenge which at some point we should accept, encouraged by the fact that though, quite naturally, some of those who come to join us feel that this is not their vocation, there is a steady stream of young men asking if they may come to find whether God has a place for them in the Franciscan family. We look forward to the clothing of five more novices on 30 March.

It was a happy occasion in November when the Bishop Protector came for the profession in life vows of Brother Nathanael. A number of his friends were present, and his father who is a regular and welcome visitor to the Friary.

Yours affectionately,

MICHAEL S.S.F.,

Deputy Minister, English Province.

Fifty Years in Profession

Sister Lilian Agnes C.S.F. died on 22 January, at the age of 95. She had reached the fiftieth anniversary of her profession on 10 November, 1967. May she rest in peace.

Quarterly Chronicle

AMERICAN PROVINCE It can be very difficult for us to begin recounting the events of the past several months for so much has happened in such a short space of time ; so rapid have been additions, subtractions and multiplications that we all feel, quite understandably, like a bewildered mathematician just led into a room covered with thousands of signs and symbols and given the task of making sense of it all.

Not many months ago, had someone suggested to us that it might be possible for the two Franciscan communities in the Anglican Communion to join hands across the Pacific and Atlantic Oceans creating one family, we might have agreed but we would have said it must take time. We would have said that there are so many possible complications when one deals with something as vast as a band of men and that, perhaps, after many years, our hopes for union could be realised in one form or another. But our chapter met in May and among its decisions was the proposal that we begin an effort towards a closer and more fraternal association with the Society of S. Francis. Our communities had enjoyed cordial relations over the years but not until the May chapter's action had anything been done to legislate a type of union. As the days went on it became obvious to us that indeed now was the time for union if it should ever take place.

We were fortunate to have Brother Michael with us for a second session of chapter in August which met mainly to discuss the more concrete realities of the matter. Brother Luke returned to England with Brother Michael and spoke for us at the October chapter at Cerne Abbas. On S. Francis Day we received a cablegram from the Friary in Dorset with the glad news that, ' We are now one family '. It is remarkable to human eyes how God the Holy Spirit can take men, so often the creatures of committees and schedules, and move them on to be about His business.

4 October was our first day officially as the American Province and certainly the busiest day we hope to have had here. It would seem that the news of the union would be enough excitement for one day, but at five o'clock in the afternoon most of the friars from Little Portion met with a group of Friars Minor for an annual ecumenical service at New York's famous Trinity Church in Wall Street, followed

by a festive dinner. When that was done we escorted our Brothers Dominic and John-Baptist to the airport and saw them off for London. While our three American brothers are getting a year's glimpse at life in the English Province, Brother Joseph and Brother Robert are with us, winning our hearts and adjusting to the mysterious ways of Americans. Just now the Minister General, David, is with us and he finds the irregularities of our friary central heating system as difficult as we are told he does the telephones at Dorset.

At Christmastide all the American family in the New York area came home and we shared together a very happy and holy feast. On Christmas Eve we tumbled through fresh snow for a quarter of a mile to the convent and sang carols with our Poor Clares, including Brother William's lovely Christmas Carol.

We are all thrilled at the thought of a Ministers' conference to be held here. Brother Michael will be with us again and Brother Geoffrey will be here from the Pacific. Together with our Paul and David this will be, of course, the first opportunity for all of the Ministers to be together. It will be a grand occasion and a milestone in our rapidly expanding history.

CERNE ABBAS Christmas in the Friary is marked by many time-honoured traditions—and this year was no exception, though a fairly severe epidemic of 'flu meant that several of the family observed the feast in bed ! There certainly was a feast in every sense of the word. The sacramental Feast in our Chapel was shared by many friends who came to stay with us or came in from the neighbourhood—and the feast in the refectory reflected both the skill of Brother Keith and his helpers, and the wonderful generosity of our friends, for which we are most grateful.

In spite of illness and under-rehearsal the Christmas entertainment revealed the hidden talents of the novices and postulants in what must be the first stage production of *The Hobbit*. Brother Denis gave a superb performance of Dickens reading *The Christmas Carol*, and Brother Richard and Brother Arthur made pleasing nonsense of *Desert Island Discs*. With music and songs from Brother Reginald this was quite a feast as well. A great crowd of friends filled the refectory to bursting point afterwards—an event missed by the Guardian who retired to bed with his turn of the 'flu !

It was a great joy to welcome the Abbot of Caldey for the community retreat here in December. Our links with Caldey are growing and we greatly value them. The January retreat was given by Brother Silyn in the absence of our friend Canon Harold Wilson who was alas smitten with bronchitis.

This is in some ways a quiet time in the Friary before Lent claims the brethren to travel all over the country for missions, and addresses, but in spite of hard ground and icy winds the outside staff seem to find much to do.

Brother Randall returned from Africa and is now at the school, where he shared in their epidemic of chicken-pox !

The new guesthouse is proving a great asset and is already booked this year for several groups of men and boys from the navy and army, and from borstals and schools.

One notable occasion before Christmas was a visit by a group of novices together with Brother Silyn, Brother Vincent and the American Brother Dominic to the Mother House of the Cowley Fathers in Oxford. They were given a warm and generous welcome by Father Triffitt, the Superior General, and spent a most profitable week, sharing the life of Cowley and taking part in a wide variety of discussions and lectures as well as paying visits to a number of religious houses in the neighbourhood. We hope we may be able to accept the invitation to send another group next year.

When Homer Lane founded the Little Commonwealth here he planted an avenue of trees which was to have led to a group of houses, which were never built. Instead we have now a most lovely burial ground for the family over-looking the vale and dominated by the splendid cross carved by a Sister at Freeland. The most recent member of the family to have his ashes placed there is George Richardson who was one of Brother Christopher's boys until he left here not long ago. He was much loved for his gentleness and goodness and we were very glad that his parents should ask for this.

CAMBRIDGE We have now been living for three months in our new small house and have experienced some of the advantages and disadvantages, though we all agree that the former far outweigh the latter. We have lost the use of a large room to which we could invite our guests on some Sunday afternoons. In

any case, however, the meetings had become very much smaller than in earlier days. We have not been completely defeated, for, on a smaller scale, we have invited any who like to come to tea and discussion, after a speaker, in the aisle of S. Benet's Church on several Sunday afternoons in term. We had had to let go the largish coffee parties, about three times in the year, to which we invited all worshippers whose names and addresses were known to us. In their place we are beginning to have a larger number of smaller coffee parties, which will not uncomfortably crowd our small room, but which we hope will give people the same pleasure in meeting together. It is quite true that coffee parties are not everyone's idea of a pleasant evening, but a hint in this direction is, we hope, tactfully accepted.

The closeness of S. Benet's Church is an undoubted advantage, not only that we are saved longer cold rides and wet walks, but much more important, because now we are sharing more closely in the worship of the parish church, and in a small way helping to strengthen that atmosphere of prayer which is probably the best gift of the church.

I should add here, that we now have the Blessed Sacrament reserved in the church, a necessity for our pastoral work among the sick.

A different kind of addition, but a worthwhile one, is the drinking of coffee together in the church after we have worshipped together at the sung eucharist.

Those who have had any experience of our life in Cambridge will not be surprised to hear of the many kindnesses that we have received, certainly much more than we deserve, though perhaps not desire. We have been asked often about the old house in Lady Margaret Road. We know that S. John's College have taken it over, possibly for a hostel, but this we have not yet discovered.

In the last FRANCISCAN we mentioned the minute spare room. This has now been christened by several sleepers, one of whom we fear had a very uneasy night, struggling with a mattress too short for his stature. Let no would-be guest be deterred, though ; the new mattress leaves no uncomfortable gap.

Inevitably now our work must be on a smaller scale, and we are suffering a bit from the transition, but we believe that there are new developments waiting to be discovered. Brother Cecil is certainly in touch with a surprising number of children and is becoming, if not an

expert shopper, at least a successfully social one ! We are sorry that we can no longer welcome private retreatants for, except in rare cases, we cannot offer them the quiet and privacy they should have. For ourselves, we are closer to the life of the Lane than we could have been in Lady Margaret Road.

We should apologise for not including in the last issue
PLAISTOW any news from Plaistow. Brother Bernard was engaged in a mission at West Bromwich (which, incidentally, was very worthwhile) and didn't see to it. In the summer the Minister General was with us to help us adjust ourselves, and the congregation, to the effects of the General Chapter decision of the previous year. We have settled down again with Brother Arnold and Brother Maurice working in the parish, and the rest of the team worshipping at S. Philip's and available as required. Brother Dominic began his course at the College of Further Education and Brother Bernard continues in the borough's mental health service. They were both able to represent Plaistow at Brother Glyn's profession in November, which was a very happy day. Brother Glyn and Sister Lucy are continuing in district nursing, and Sister Frideswide is at the London Hospital. The daily prayer life of the House has been adjusted to suit our differing hours, and a new hot-plate makes Brother Frederick's job possible. Cuthbert Collins continues with us in good health and spirits, but Bernard Southey has not been so well and has been away for several months with his sister at Leatherhead. We have had very many delightful guests and visitors, and are thankful to say that there have been many opportunities of fulfilling our vocation as ' the House of the Divine Compassion '.

On the day of writing, our farm manager's wife gave birth
HOOKE to a son, which underlines the fact that the news from Hooke is as likely to be about the good friends of the community who work here as about the brothers themselves. The many friends of the school who see it, as the Grimshaws do, as God's work, will join us in prayer for Mark.

Brother Randall has already made himself at home here, and is helping with the small end of the school in Leo House—a key position as we have not yet succeeded in finding someone to fill the gap left by

Miss Hope, who was married to Andrew Sillito in Hooke Church on 30 December. We had a good crowd of friends and relations, and had much enjoyed having Mrs. Hope here over Christmas.

Otherwise we can report only things like progress and routine which do not make very exciting reading.

One week before Christmas, Brother Theodore of the **ALNMOUTH** Third Order Regular died, aged 71. He had been in hospital for about six weeks and appeared to be getting on well, when he suddenly had a relapse. Up to the day of his going into hospital he had been leading a very active and full life, undertaking the carpentry in the house and had recently completed the big job of constructing a new shower-room from which we are now all benefiting—and there are numerous other reminders of his craftsmanship around the house. He also helped out in the vacant parishes in this area and there was seldom a Sunday when he was not out preaching. The night before he was taken to hospital he had been to the induction of Father Bernard Gurney Fox, a fellow Tertiary, to the nearby parish of Walkworth where, for over a year, Brother Theodore had been assisting, together with the pastoral work at the old people's home at Shortridge Hall until the new vicar arrived. His death has left a very real gap in our family and it is only now that one is beginning to realise how great a contribution an older brother in a house makes to the life of the family as a whole.

It was a remarkable fact that the day he died was also the twenty-first birthday of our most newly joined postulant, Brother Noel. In a wonderful way, these two happenings, far from clashing, brought a great peace and joy surrounding the double event as each passed into a further stage of his journey to God. During the time all this was happening, we had the strength and happiness of having Brother Michael to stay in his new capacity as Deputy Minister. It was his first return visit to the house which he had founded and built up since he became Guardian of the Mother House.

Brother Geoffrey writes ;—

PACIFIC PROVINCE Brother Timothy has already arrived from Brisbane to take over the Evangelist Training College. He was in time for the commissioning of fourteen students who are to begin their work in different parts of the diocese. Over

thirty men have applied to come to the college next year and I believe this is the beginning of a growing demand for trained evangelists to be the spearpoint of the church's work in the future. Do pray much for the college, for it has an increasingly important role to fulfil in the diocese. Brother Kabay will be helping Brother Timothy in the college, and Brother Brian has now taken up his duties as Guardian at Jegarata.

Brother Davis will be going to Port Moresby to begin his ministry at our Koke House, and he will later be joined by Brother Alfred. Both these brothers have done tremendous work at Jegarata and will be much missed, but it will be Koke's gain. Their places at Jegarata will be taken by Brother Clement and Brother Leslie, and we hope the latter will start the building of the new chapel, which is much needed.

At the end of January we are hoping to start our new house in Hohola in Port Moresby and I want, if possible, to spend a week with them before going to Brisbane, where I shall be based from now on. Brother Philip is to be the Brother-in-charge, and he will have with him Brother Bernard Francis and one of the newly commissioned evangelists from the college, Wellington Aburin. Two of them, Brother Philip and Wellington, will be going out to work in the daytime as all the Hohola people do, and Brother Bernard will be looking after the house and dealing with people who come in the daytime. In the evenings they will be available for all people, not simply Anglicans. Do please keep this venture in your prayers.

Brother Simon writes ;—

The ships' hooters on the Brisbane river never seem to hail in a New Year of stern endeavours and buckling of belts. They are the bell at the end of the last round, and everyone quietly slips away from the ring leaving the city like a deserted arena with a few cleaners dimly sweeping up the mess.

Holidays and heat are here. The electricians give us some improbable number to ring up if the new hot water system breaks down ; Sarah gives up chasing the cat and they lie down together in the cool of the zinnia bed ; the cows look dubiously at holidaying students and receive a free lecture on the new theology ; parish clergy like foolish virgins ring up asking for help, only to find the brothers have mounted on the wings of a 707 and are far away in the New Guinea Friary, as drowsy as a Cornish rectory garden.

The Provincial Chapter is our first, and Brisbane is fifteen hundred miles away ; the same distance from the Dorset Friary as Smolensk, Corfu or Istanbul—take your pick !—and yet it takes a shorter time by half than that famous train journey from Evershot to Worcester. The three of us, William, Iltyd and myself, joined with Giles from Koke and flew over the mountains in an ancient mission Cessna. We started to the airstrip with a hopeful Papuan lad, a dog in a cage, and a few heavy suitcases for Leslie ; but the pilot regarding our solidity removed the boy, the dog and the suitcases, stowed the guitars and rucksacks in a sort of kangaroo pouch under the belly of our plane, fastened it up with blanket pins and, like taking an old and reluctant horse over a fence, headed for the mountains. The old plane shied first time at the eight-thousand-foot crack in the mountains, the only way through, and there was that thud in the stomach and rush of adrenalyn into the bloodstream as we banked round and flew straight at a wall of the mountain side to gain height. You could count the leaves on the tree ferns with uncomfortable ease. My mind always races ahead at such moments and I have the whole search party on the move and even the hymns for the requiem.

For us from Brisbane, the Friary at Jegarata has become our Glasshampton, the withdrawn, simple, uncluttered house of prayer ; and for me on my third visit there is that pleasant anticipation of returning to a place which like Glasshampton has a timeless quality about it. A new planting of palm trees, some fresh copies of Giles cartoons, but never less than two years old, and that is about the limit of change. People talk about the threatening mystery of the jungle, but it reminds me far more of a typically overgrown rectory shrubbery. I expect rather to see ' the sly shade of a rural dean ' flitting through the curtain of greenery than a deadly black taipan. I suppose changes will have to be made, but I hope that Brian remains the eccentric old parson who refuses the gadgets of civilisation !

Like Glasshampton, the Friary stands aside. There is the same muddy track which gently severs connection with main road. Granted the main road has only these last four years been fit for traffic, but it is still a main road, the only road this side of the mountains. Glasshampton welcomes you with its classic front across a field of corn. Here Clement's strongly congruous galvanised iron church shoulders its way above the palm trees and a wide, restful village green. The Deba-Deba greets you and laps up to the Friary buildings through

park-like trees. There is no tarmac, no drilled paths through flower-beds, just mown grass stopping only where the screen of jungle limits the stage.

There are now three friars here. Brother Desmond has **FIWILA** gone to the White Fathers at Ilondola for a six-month course in the Ci-Bemba language, which is nearly related to our Ci-Lala. This should enable him to get out among the villagers more, and do evangelistic work. He says he has been accepted happily as one of the family there. He is allowed to receive communion and reads the gradual and epistle at mass from his *English Missal*.

Catherine Dolton and Brother Francis took him there on their way up to Milo in Tanzania, where Brother Francis conducted a retreat. Milo is seven thousand feet up in the mountains to the north-east of Lake Malawi. It took four days to get there in the landrover. The last sixty miles were over rough tracks along precipitous mountain sides, and Canon Wooley kindly took the wheel for the journey up the famous 'hell-run' down which our petrol is brought from Dar-es-Salaam. Although the south end is being tarred, much of it was very muddy. They had a skid on the way back, breaking the chassis and windscreen but without injury to themselves. Grace Nobbs, our Tertiary, was running things at Milo, having just returned from England where she had had a serious but successful operation. They stopped at the White Fathers' secondary school for girls at Lwitikila on the way up, and at Mbeya and Njombe in Tanzania. Though it was very rainy, they were able to see something of the beautiful mountain scenery there.

Having completed the welfare hall for the leprosy patients, Brother Stephen is now building a new ward for the hospital. It will be fifty feet by twenty-one feet and contain sixteen beds, and will replace the old leaking thatched rondavels. It is hoped to have it finished by the time the C.S.F. sisters arrive in early February, after their spell at S. Francis Hospital, Katete. Brother Aidan is helping Brother Stephen with the building, the car-driving and the repairing. The projected airstrip for the flying doctor service has been begun by some of the farmers in the European block, to which Brother Stephen ministers. This will enable us to have regular visits from a doctor, and air transport for emergency cases to the base hospital in Kabwe (formerly Broken Hill), a four-hour journey by the rough roads.

Brother Stephen also now visits regularly the Nkumbi refugee school where there are refugees from Angola and Mosambique, many of whom do not know any language spoken in Zambia. We may be having some of them over here during the holidays, because many of them have no homes to go to.

The ladies of Toc H at Broken Hill sent some good parcels for our parties for the leper patients. Luanshya parish sent the Brothers a goodly hamper of Christmas fare, per Father Michael Wilson, which included three bottles of champagne. One of these exploded in the larder ! We are bombarded with greeting of ' Christmas ! ' and ' New Year ! ' by our African friends, but they mean that we should give them some present, a practice we are trying to discourage as not suiting the new age of independence.

Catherine Dolton is very grateful for all the parcels of nylons that have arrived, but we really have sufficient now. The number of patients in the leprosarium has been reduced to a hundred as the new policy is to get as many as possible treated in their villages. We have to go out more, to give them out-treatment. Children are discouraged, but it is very difficult to know what to do with them, when the parents are in the leprosarium.

Petrol is now being rationed in Zambia again.

There are seven ordinands here in the ' Training in **WARRINGTON** Industry ' scheme. One who was with us three years ago will probably be joining us in Warrington this year, to be trained as an industrial chaplain. We have now sent thirty of the boys who have taken part in our courses for young workers on Voluntary Service Overseas. Two have recently returned from New Guinea, and brought news of our Brothers : another boy is there now, working with the Anglican mission.

During the past few months several young men from this district have visited the Alnmouth Friary, and we are looking forward to the visit of Brother Kevin for what we hope will be a big meeting of Merseyside Companions. There is a growing interest in the work of our Society and, after a New Year Party for the children of Companions, we were able to admit seven new Companions.

Brother Owen writes ;—

WHITECHAPEL Having cooked a turkey for my first time for our first Christmas here, with the aid of the instructions on the aluminium foil bought at Woolworths, I was all set to do the same again this last Christmas. But the manager of the *Seven Stars*, across the road, very kindly invited us all to Christmas dinner with his family. It was very kind and generous of them since twenty-one of us sat down for a delightful meal, including champagne ! We had over a hundred and eighty Christmas cards, and I must apologise to the many I did not send to ; I meant to get a note included in the school letter, as it goes to many of the same friends, but I was too late.

After wrestling with the accounts for the last fifteen months, I found that we actually ended up with a small balance, which must be a shock to some members of S.S.F.! According to my calculations, it has cost us £1 a week less per head than we budgeted for a year ago. Our income comes from fees paid by local authorities supporting three of our residents, and contributions from their wages from the remaining four, as well as two or three very substantial gifts and many other generous donations.

I am grateful to Billy Dove, one of the Toynbee residents, who from time to time deputises for me, so that I can get away for an occasional night or two. He works at the Geffreye Museum, so it means giving up an evening off or a few days of his holidays. Paul Johnson has, since Brother Paul left, very kindly come in to make it possible for me to celebrate in the morning ; latterly, another resident, Richard Knowling, has been coming. We are still looking for an assistant, perhaps a school-teacher who could give, say, three nights a week and some full time in the holidays, or somebody ' doing a course ' or in a part-time job.

Walter Birmingham, the Warden of Toynbee Hall, with his wife and three children, has just returned from Pendle Hill, in America, where since last September he has been giving lectures. It is good to have them back again.

We were all so grateful for our retreats in
COMPTON DURVILLE November taken by Brother Michael and Brother Vincent. With the comings and goings, and especially the goings of the past year, we felt a great need for this oasis of quiet and rest and inspiration. Afterwards we leapt

into the Advent expectancy, emphasized by its short duration, and the festive season was prematurely begun by Sister Julian's Clothing on S. Thomas's Day.

On Christmas Eve, the patients' mass in the ward made a quiet lead up to the climax at midnight when we welcomed afresh the new-born King. On Christmas afternoon we turned the ward into a stage for a Nativity mime and carols. Our old dears had their favourite choices and two enthusiasts among them were not afraid to sing solo. On Boxing Day we entertained in lighter vein with a fashion parade of unlimited scope, ably presented by Madame from (possibly) some region of France! Ascot and Wimbledon for 1968 were modelled, flower children and the 'fuller figure', the tall girl in just out-of-date mini-skirt, and there was a flash back to the 1920's with a bathing belle and lady motorist complete with vintage car.

The carol service on 29 December was a very happy occasion with almost a 'full house', the choir bigger than ever with all our friends from the district, and the lessons read by both young and older neighbours. As many as could stay gathered in the kitchen afterwards for coffee and chat, and we all felt that it had been most worthwhile.

Chicken-pox at Hooke and 'flu at the Friary prevented the Brothers' and Sisters' get-togethers, and the re-decoration of the Chapel prevented the Wise Men getting to the crib, but apart from such minor hitches, 1968 has got off to a good start.

Mother's arm is mending well, but Sister Lucy has let the side down with a broken bone in her foot. Can anyone tell us who is the patron saint of fractures?

Brother Theodore

BROTHER THEODORE, who died just before Christmas was one of those wonderful laymen that a parish priest longs to have in his congregation. He was brought up as a boy in the well-known Catholic stronghold of S. Peter's, Vauxhall, and one of the photographs in his room showed the vicar and five curates in 1908 all dressed in soutanes and birettas, and of course there were also the Sisters of the Holy Name working in the parish. Other pictures show Alfred Cooper as a small boy-scout and as a server at S. Peter's. It was this background that produced the man who was able to combine the life of a devout church-

man with that of a London taxi-cab driver—no mean task, as one realised from the stories he told of some of the strange situations in which his work involved him, and it gave him a wit and repartee which made him such a delightful member of the Community.

When he married, the same pattern of sheer quality came out in his family life. One of his familiar sayings was that in true marriage, one (I) and one (I) doesn't make two (II) : it makes eleven. It is perhaps not surprising that they both decided that when the first died, the other should join a religious community for the rest of their days. Thus it was decided that if Mrs. Cooper outlived her husband, she would join the Community of the Holy Name. As it happened, his wife died first and Alfred Cooper offered himself to the Society of Saint Francis.

His first assignment was to go to Goodworth Clatford to nurse Brother Douglas in his last illness ; then he went to the Mother House in Cerne Abbas and became a member of the Third Order Regular. Having been a taxi-driver, he was soon in charge of the Friary cars and covered a vast mileage each year over the twisty, narrow Dorset lanes, always a hazardous occupation. In addition he was able to offer his talents in both the field of carpentry and preaching.

His last year was spent in Alnmouth where he became a familiar and much loved figure in the many churches in the area who have looked to the Society for assistance. He quickly grew to love Northumberland, this last year of his life in a smaller house seemed to bring him much happiness, and he was particularly loved by the younger brothers, some of whom he was able out of his small savings to help to go on pilgrimages to the Holy Land and Assisi, retracing the steps he had taken himself and which had been such tremendous experiences for him.

His last illness was quite short, and he was wonderfully patient and cheerful throughout. His ashes were interred beside those of his dear wife in the little village graveyard of Ail Saints, Thorpe Malsor, near Kettering, where he had spent the latter part of his married life and where a gathering of those who remembered him from this area came to pay their own last respects to 'Kips' Cooper, as he was affectionately known—May he rest in peace.

EDWARD S.S.F.

Bishop Joost de Blank

FROM personal knowledge I can write only briefly,—of the period during which he was Suffragan Bishop of Stepney. One of the first acts of his episcopate was to make it known in all the deaneries under his jurisdiction that he would welcome informal visits from the clergy at his house for a chat and refreshments ; he specified the days of the week and the hours he was setting aside for this purpose. I am sure this was appreciated by curates and newcomers to the area as a means of meeting their bishop on a level not necessarily 'official' or parochial.

We were four Brothers at that time in our house in Cable Street. As our work was regarded as a specialised one, we were only lightly attached to a parish church. It was with some hesitation that we ventured to ask the bishop if he would consent to come once a week to celebrate the seven o'clock daily eucharist in our tiny chapel almost under Cable Street itself. This he accepted without hesitation, though it meant driving his own car at an early hour from Islington. Our invitation to spend the previous night with us he had to decline because it would mean leaving his aged mother alone in the house.

After the eucharist he would share our breakfast, making himself quite at home and joining in friendly converse around our kitchen table.

Speaking more generally, Bishop de Blank's courage and steadfast perseverance in the face of recurrent ill-health were a marked characteristic. From wounds received in the 1939—45 war he knew physical suffering and its lasting effects. At the time that he accepted the Archbishopric of Capetown, flogging had been introduced by the South African Government as a penalty for those who publicly criticised the apartheid legislation. Yet he continued the heroic stand of Father Trevor Huddleston in condemning the oppression of black Africans by the government.

Frustration, the common word used by many people to describe hindrances experienced in carrying out plans or desires, is hardly a Christian word, yet it may well be applied to the course of Bishop Joost de Blank's later life. The great opportunities which lay ahead of him, first of all in the Archbishopric of Capetown, then as Bishop-designate of Hong Kong, and lastly in his canonry of Westminster, had each of them to be abandoned as ill-health continued to take its toll.

But here there was no self-pity leading to gnawing exasperation and despair ; perhaps the clue to his endurance can be found in the words of S. Teresa : ' God teaches not by ideas but by obstacles '. This surely is the test which Joost de Blank met and accepted, and spiritually survived.

NEVILLE S.S.F.

Easter

Who met him ?

One at the grave, but it was not a grave

Two running, but only when they had walked home again

Two telling a story, but not the whole story

Those who barred the way of death, but not the way of life

Men who worked for fish, but not for breakfast

Met him.

Who meet him ?

Those at the grave, and it is a grave

Those who run, and there is no home

Those who do not know the end of the story

Those who do not lock out life with a latchkey

Those who work, not for their own breakfast

Meet him.

ANSELM S.S.F.

The Christian Use of the Old Testament

What are people for ?

Children—and of such, we are told, is the kingdom of God—have a habit of asking the most awkward and embarrassing questions. One such question recently heard was, ‘Daddy, what’s that man for?’ Now, for the Christian, the Old Testament is the definitive map for exploring that question, and for discovering how each individual person can become what he is ‘for’. In this quest for purpose and fulfilment in life, a map is clearly necessary : the search is not simply an exploration into the partly known workings of one’s own mind ; not simply a study of the physical world into which we are put ; not merely an examination study of the plausibility of different religions and cultures : it is a search to which we are personally committed by the very fact of being a human. That means that there is no part of our setting in life which we can ignore if we are in earnest about our search. Yet, oddly enough, many people who profess to be in earnest about their search for purpose and meaning leave out the one vital part, the most significant part of their environment. God. But, for the Christian, real purpose and fulfilment can be found only when God is recognised as a real part of our environment ; and when the whole of a person’s life is set within the overall context of God’s relationship with all men and with all individual men. This relationship the Old Testament describes as a relationship of covenant. If it seems odd that we should find the definitive relationship laid down in the recorded history of a small Near Eastern kingdom, it can only be said that the whole range of God’s relationships with and action upon his world are too large and too complex for our grasp : we can grasp truth only when it is made scandalously oversimple and impossibly local. This the Old Testament does. In its pages, which distil the interpretations of events which took place in a period of nearly two thousand years, we are given a self-contained and self-authenticating vision of the purpose and potentiality of human kind. This self-contained and self-authenticating vision receives its final stamp of authenticity when it is seen to reach a climax in our Lord ; for without our Lord and his resurrection, the Old Testament can have no value for the Christian.

No left luggage

So then, the Christian cannot lightly discard the Old Testament as embarrassing luggage, and he must take the reading of it seriously.

It cannot be regarded as a dictionary of quotations (or, more usually, misquotations). It cannot be regarded as a magical book in which mysterious prophecies are made which somehow must refer to our Lord . . . a sort of Old Moore's Almanac of Bible Days. Nor is it a book which must be allegorised away. It must be taken in its own right—namely as a book, or a series of books, in which the whole history and pre-history of God's people is given a clear interpretation in the light of the covenant relation with their God, Yahweh. The best part of a thousand years lies between the writing down of the earliest and later books ; another thousand years lies between the earliest events described and their appearance in such written form as we now read. Hence the interpretation given to events is no passing thought, and certainly not a brilliant flash in the pan ; but it is instead a carefully considered evaluation of each event in a manner consistent with Israel's growing knowledge of Yahweh and his character. Moreover, this interpretation is one which moves away from the realm of pure motiveless cause and effect and moves into the realm of very definite moral purpose and personal reaction. The compilation of the Old Testament took so long not because the search was difficult or impossible, but because it was uncongenial : the search for purpose and fulfilment led to a condemnation of much that was held to be not only congenial but also religious—as the word was popularly reckoned. After all, the search was one for a human race consisting of individuals articulated into a series of relationships with each other and also with God. What hampered the search was the divisive nature of human kind, an unwillingness to be found on the side of right, and an unwillingness always to face the responsibility which freedom involves. In a word, it would have taken unfallen man no time at all to find his level : it takes fallen man a long time even to realise that he is fallen.

The Kingdom of God ; Judges ; 1 and 2 Samuel

It is easiest to start looking at the Old Testament in almost the middle of the events it describes : at the moment when the tribes of Israel became, for the first time, aware of themselves because for the first time aware of a common danger that threatened to wipe them out together. And, being aware of a common danger, they became increasingly aware of a common past and of a common hope for the future. This common awareness came in the days of the Judges, of Saul, and of David. In the time of the Judges, local co-operation had been enough to ward off local attacks ; but in the time of the Philistine

invasion there began a life-and-death struggle for the possession of the fertile valleys and scrubby grazing lands that lay between the Mediterranean and the Jordan, and between the ante Lebanon hills and the Negev. The Israelite tribesmen judged that their very existence in that area was proof of Yahweh's care for them ; and that their continued possession of them would be the final test of that care and concern. But whereas they had been in earlier years a haphazard grouping of related tribes, bound together as much by mutual suspicion and ' ties of common funk ' as by common worship of a common God, it now became imperative to organise themselves as a tightly knit group, whose common danger could be defeated by a common leader, and whose common nature could also be expressed also by the same common leader. So the mutually suspicious ass-nomads became a kingdom—but a kingdom under God, expressing a common loyalty to him through common king, common customs, and common worship. From now on, the covenant was to be expressed in national rather than tribal relationships.

The Kingdom of God grounded in the Covenant of God ; Genesis 12—Exodus ; Numbers ; Joshua

During the early years of the Monarchy, the growing awareness of a common present and a common future drove the Israelites to examine more carefully what they felt could only have been a common past. The earliest and dimmest tribal memories ; the religious traditions of such sanctuaries as Shechem and Hebron ; half-remembered history ; sagas of great warrior leaders of the past ; snatches of verse ; the great religious festivals—all these gave testimony of a commonly felt past which had purposefully and inevitably led up to the founding of the Kingdom of David. And the clue in this labyrinth was the term Covenant : strictly, a military term describing the imposition of conditions on a conquered enemy in return for benefits of security. God had promised the land of Canaan to Abraham—even though he himself owned only enough ground for his own grave : so the stories of Abraham and other ancient leaders were concerned with earlier days in Canaan. The grim years of exile, followed by the activity it seemed of God himself at the time of the Exodus and the giving of the Law on Sinai were also part of the process which lead to the tribes' occupation of the Kingdom. This then is why the term Covenant is so vital. Firstly, it is something imposed by God. Secondly, it makes demands, demands of a relationship between Israel and God and also between

Israelite and Israelite. Thirdly, its workings can be seen in the occupation of the Kingdom. It is seen that there is a connexion between survival and moral response to God and fellow : as for example in just one of the series of conditions laid down, which we refer to as the ten commandments : three are concerned with worship of God ; seven with personal relationships. Security and peace are dependent on qualities of life.

But the Kingdom only a mould, which must be broken. 1—2 Kings ; Amos ; Hosea ; Micah ; Isaiah 1—39 ; Jeremiah

The rest of the history of the Kingdom and its interpretation are concerned with working out the implication of Covenant relationship in times and societies far removed from those in which the term was first accepted. The first implication which had to be faced was this : should the Kingdom, the people of God articulated in a series of relationships dominated and expressed by the King, be regarded as the true expression of the people of God ? Or, once the Philistines were defeated, should the idea of Kingdom be abandoned for the old loose structure ? There were other reasons, clearly, for the splitting of the Kingdom into two Kingdoms, one ruled from Jerusalem and the other later ruled from Samaria. But they did act as a check and a warning on each other. The Jerusalem kingdom demonstrated that true and enduring unity could only be found under the successors of David : there was a real connexion between stability necessary for Covenant relationships and a hereditary monarchy. On the other hand, the Samaritan kingdom demonstrated to the political and religious complacency of the south that the Kingdom was only a means to an end, and not an end in itself : it was merely the outline in which covenant relationships might be developed. Yet, at first, right lay with the southern attitude ; though the two great problems which had to be answered within the setting of Covenant faced the north rather than the south at first. The first was the problem of the relationship between the Yahwists and the Canaanites : the triumph of Yahwism here is associated with Elijah whose show-down on the Canaanite sacred mount of Carmel showed that Yahweh's authority ran in Palestine and did not end at the border of the desert, and that he was as concerned with settled agricultural and incipiently industrial societies as well as with ass-nomads. The second problem followed from the first ; the northern kingdom was much richer and more prosperous than the south ; the possibilities for exploitation and for extremes of

wealth and poverty and for cultural imbalance between classes were correspondingly greater. Amos—albeit a southerner—laid down that the same principles of co-operative equality must apply in a differentiated society as in the old tribal society. In this, Isaiah of Jerusalem, Micah, and Hosea were at one : the Kingdom, and even the worship, had no validity in themselves : they were intended simply to express the covenant relationship and to impose a covenant community pattern on the Israelites. Here, then, we get sin defined as a breakdown in covenant relationships : though with Hosea's haunting and agonised teaching that despite sin and broken relationships, Yahweh simply cannot bring himself to abandon his people. Amos hints—more than hints—that the Covenant relationship is more noted for responsibility answered for than for benefits scattered broadcast.

The closing years of the monarchy (the northern kingdom fell in 721 B.C.; the southern in 587 B.C.) are occupied then with working out the right way of expressing loyalty to Yahweh in community. First, there was the problem of the very existence of the community round Jerusalem in the face of threats from Scythia, Damascus, Assyria, Egypt, and later Babylon. What methods were valid to maintain the life of the kingdom in political and religious freedom ? At first it looked as though a policy of political independence and of freedom from alliance would do this—certainly it would have succeeded in Isaiah's time, when a calm waiting would have been vindicated. It seemed as though concentration on finding a really righteous ruler and a really single-minded and Jerusalem-based worship would have been enough. But not even such rulers as Josiah could guarantee independence under Yahweh ; not even the radical reformation and deliberate attempt to put into effect the teaching of the great eighth century prophets was enough to guarantee the relationship of Kingdom to Yahweh and in itself. This great reform, the reissue of the covenant conditions, is found in the core of the Book Deuteronomy, which means the second giving of the Law. So it fell to Jeremiah to get to the heart of the matter ; and that at a time when everything associated with the Kingdom of God had been destroyed—King killed ; Temple ruined ; people exiled. Everything that had given Israel its character as a covenant people was removed at a blow by the Babylonians. But, to Jeremiah, everything had been destroyed for a purpose. The real failure in knowledge of God, and in relationship to him within a community was to be found in the individual and nowhere else. Only

a new individual could be the basis of the real Israel—new in quality, not in quantity. The root of the fault lay not in king or temple or law, but in the individual and in his use of responsibility. The old covenant failed because it was understood in the wrong terms : there had to be a structure to define the type of relationship ; the structure of the Kingdom could not by itself guarantee the quality of life of its members. The Kingdom could only try to make that quality of life possible ; and seek to express it.

The lesson only part learned. Isaiah 40—end ; the rest of the prophets ; Chronicles ; Leviticus ; Genesis 1—12 ; Wisdom Books.

In Jeremiah the Old Testament comes to its peak. Ezekiel stresses the responsibility of the individual for his own actions ; and does much to emphasise that even exiled in Babylon, Israel can retain her distinctive identity against the future. Isaiah of Babylon makes the exile creative as well as bearable, not only by looking towards the return to Palestine—in effect a second Exodus—but by seeing Israel as having a world-wide mission. The fact of the return vindicates God's power and also makes Israel his servant to the world : a function that an unexiled Israel could not have had. During those years of exile, this insight of Isaiah of Babylon was shared by others ; just as the return from the exile was set in the context of all humanity, so the bitter experiences which led up to the exile and were found in it were set in the context of humanity. Behind Abraham and the patriarchs stood the earliest ancestors of the human race ; mythical ancestors, perhaps, but whose behaviour and attitude reflected the common lot of a mankind which knew itself to be alienated from God and at odds with itself. In the episodes of Adam and Cain are reflected accurately the human condition where God, other people, the whole of human environment were felt to be intolerable restrictions. And so the history of Israel and its hopes of rescue were prefaced by Genesis 1—11 to set the whole story in the context of an alienated and fallen humanity, and to make the point that the responsibility for man's alienation lay with man himself. And again, further steps were taken to re-write the main periods of Israel's history, to make plain the point of the exile, and to preserve and emphasise elements of national life against the day of return. But when return did eventually come, it fell far short of the expected restoration of King David's kingdom—and in so far as that was wished for, the lesson of the exile had not been learned. What actually happened in the years following the return is uncertain, but hopes of a

simple reversal of fortunes and putting back of the clock were foolish. Certain elements stand out, which are clearly within the tradition of the covenant.

First, the emphasis on the responsibility of the individual within the community : Job is finally unable to answer the question of why an individual suffers—but it is a more profitable question than asking simply why Israel suffers. Proverbs tries to find purpose and prosperity in learning wisdom—practical and sanctified common sense, though Ecclesiastes denies this. The part of the individual is most clear in the Psalms : we can only guess at the date and origin of these : they come from almost all ages of Israel's life, but are the dialogue of the individual—either on his own behalf or on behalf of the people—with God : arguing, pleading, praying, remonstrating in direct speech.

Second the emphasis on the final vindication of God himself by the final fulfilment of the promise entailed by the Covenant. There are, admittedly, elements which make the restored Israel look like the old one writ large. But amongst the indications that it was still felt in some quarters that the restoration was dependent on Israel's obedience or Israel's king, there is a firm emphasis that the final restoration and vindication will come in God's good time, and that his hand cannot be tipped, and that the final purpose will be seen in the creation of a fully and qualitatively new humanity with the knowledge, the freedom and the desire to translate the mind of God into a community of relationships.

Which brings us back to our starting point : that over the two thousand years and more of Israel's history, event and interpretation have seen a moral purpose and significance in creation : the fault lies not in God or in circumstance, but in the individual, who by himself is unable to articulate himself and others into a community of human beings under God. This interpretation is basically self-authenticating, because the point of reference is always the Covenant of God, and it is confirmed by the coming of our Lord, of whom we can say ' Now we know what man is for ; he completes the pattern we know. All the individuals who have in some way met the aspirations of Israel are described in terms which are even more appropriate to him than to those of whom they were first used '. And if the lesson took an unconscionable time to be learned, it is simply because one has to learn the mystery of life for oneself. It cannot be taken at second hand.

PEMBROKE COLLEGE,
OXFORD.

DAVID LANE.

Biblical Archaeology

NOT so very long ago the main impression archaeology gave was of dreary cases in dusty museums and slightly eccentric people digging away in the blazing sun or in the dark passages within a pyramid, risking the curse of some long-dead Egyptian. Television and the new look evident in many museums have done a lot to change this. Such magnificently imaginative presentations as the Castle Museum at York and the American Museum at Bath, where the exhibits are placed in surroundings which show how they were originally used and what they were made for, have helped to change this impression, and many people must have watched the programmes and read the articles about Cadbury Castle, where the search for King Arthur's Camelot is going on. Archaeology helps us to enter into the past with the knowledge and experience which lead to understanding and sympathy. It helps us towards a real relationship with the people.

When those people were the people of the Bible, men and women who were specially conscious of the ways in which God was active in their lives, archaeology becomes particularly important. It becomes so important that we are all too likely to expect too much from it, and at the same time to miss the value of what archaeology *can* give us.

Archaeology is the search for the raw materials of history, raw materials which take many different forms. The most obviously useful finds are those which have writing on them : inscriptions on monuments or painted on the walls of tombs ; documents written with a wedge-shaped tool on soft clay which was then baked ; sheep-skin parchments and long rolls of papyrus paper on which the information was recorded with pen and ink. The Dead Sea Scrolls are impressive evidence of the way in which fragile materials can survive for thousands of years in the dry climate of the Near East. Where no written evidence has yet been found, as in the case of the Philistines, we remain very uncertain about the lives of the people.

Written evidence is so important that we can easily forget that only a small proportion of the people in ancient times could read or write, and even the writing which has survived gives only a fraction of the information we would like to have about the everyday lives and thoughts of the people. The written evidence *is* important, but it must be backed up by other information if we are to understand it properly. This other

information must be sought in the things the people made and used, in the way they lived, and in the physical conditions which formed their environment.

We could discover a lot about the people who live on a modern farm, or about a shopkeeper and his family, just by exploring their home and its contents, and so it is too with the people of earlier times. Everything they used or made or took for granted speaks of them : their furniture, cooking utensils and clothing ; the toys their children played with and the games scratched on the surface of a tile ; the weapons with which they defended their homes and the tools with which they worked the fields or practiced a skilled craft. Ornaments, the carved seals with which documents were signed, and the broken fragments of pottery characteristic of a particular district or time all help to show the pattern of trade and movement of goods, sometimes over surprising distances, and they also make it possible to place other finds in their correct period. A small figure, or an incense burner in the form of an animal ; a shrine in the corner of a room, or the way in which a body has been buried ; these may throw light on the religious beliefs of a people.

The houses themselves, and the way they were grouped together, are also an important source of information. The massive fortifications of a small town, in sharp contrast to the flimsy construction of many of the dwellings, tell how insecure everyday life must have been. Elaborate shafts, tunnels and staircases carved through the rock to a water supply at the edge of the hill on which the town was built, and large cisterns and storage pits within the town, show how the people had to be ready at any moment for a long siege. The fields where the people grew their crops had to be within easy reach of the security of the fortified town—aerial photography has proved a most valuable tool in gaining this kind of knowledge. The roads and tracks connecting the settlements are themselves important for the light they can throw on patterns of alliances between groups of people, and for the outside influences to which people were exposed. The two great roads from Egypt to Mesopotamia, which ran along the coast and along the eastern edge of the Jordan Valley, were important factors in the lives of the people of Palestine. Ideas, ideologies, political systems, and the beliefs and practices of the many religions of ancient times followed the trade routes as much as they have in our own day, and the constantly shifting pattern of conquest and subjugation profoundly influenced the worship of the people who were conquered.

Temples and sanctuaries are obviously the most important sources of information about the beliefs of the people who constructed and used them ; even the ground plan of a sacred place, and the differences in floor levels, can say much about the use to which a site was put. Sometimes objects found in or near sacred sites give important information about secular matters, such as the small clay figurines discovered in Egypt, inscribed with the names of people and nations whom the Egyptian government considered dangerous enemies.

The task of interpreting archaeological finds calls for a wide range of exact knowledge. The archaeologist must be familiar with the history of the area he is exploring, with the languages in use and with the art forms, agricultural and industrial techniques he is likely to find represented. In fact, the whole range of human activity must form his field of study. At the same time he must remain open-minded, for there is always the danger that he may misinterpret a find through assuming too readily that it belongs to some group of objects or to some situation already known.

There are also acute physical difficulties with which he has to cope. It is rarely possible to excavate the whole of a site, even where it is desirable, for excavation must proceed with great caution and thoroughness, and the sheer volume of earth and rubble that must be sifted and moved is often formidable. So the usual method is to drive a trench across the site, or sink pits at intervals, with the risk of missing important areas or finds. The inhabitants of ancient towns were seldom concerned with preservation of buildings or objects for their own sake ; a town arose on a site because of its advantages for defence or trade, and when the town or a building in it was destroyed by war, natural disaster or the mere lapse of time, the inhabitants levelled the ruins and built afresh on them. Where the town was built on a small hill or, as in the case of Jerusalem, on a steeply-sided spur, the collapse of the terraced houses often resulted in a tumble of building materials and the contents of houses, and these were further confused as rainwater washed down the gulleys. Placing finds in their correct period and place becomes particularly difficult in these circumstances.

Yet the discoveries of the archaeologists can make invaluable contributions to our understanding of the biblical revelation. A good example of this is the excavations at Jericho. Earlier excavators (up to the outbreak of the 1939 war) found evidence of city walls which had been destroyed and subjected to fire, and they assumed that this was

the result of the Israelite capture of the city described in the Book of Joshua. Subsequent work has shown that the walls were destroyed long before the Israelites arrived on the scene, and that this particular archaeological evidence gives no support to the biblical account. What the excavators *did* find was ample evidence of the way of life of the inhabitants of Jericho during the years before the Israelites infiltrated into Palestine, and that the Israelites, far from destroying the culture of the people who were already in the land, absorbed it themselves. This is important knowledge, for if the Israelites arrived as immigrants amongst the resident Canaanites, rather than conquerors, it helps us to understand the prophets' long battle to wean the Israelites away from the degradations of the Canaanite fertility cults.

Another good example is to be found in the excavations at Tirzah, about thirty-five miles north of Jerusalem. Amongst the finds belonging to the period just before the entry of the Israelites are a jar containing the skeleton of a very young baby, and a quantity of pig bones. The baby had been buried in the foundations of the stone gate-house in the town's fortified wall, and illustrates the practice of child sacrifice mentioned amongst the northern Israelites six hundred years later in 1 Kings 16: 34. The pig bones were found in an underground sanctuary, and are evidence of some kind of magical or demoniac worship in which the sacrifice of pigs played a prominent part. Even as late as the return from the exile in Babylon the prophets still found it necessary to condemn such worship amongst the Israelites, and we may see here the reason why pigs and other animals were declared unclean. If such animals were associated with a degrading form of worship it might be necessary to forbid the people to own or to eat them.

But the most impressive witness at Tirzah is to be found in the way the houses change in size and shape. During the period of David and Solomon, and for some fifty years after Solomon's death, the houses were all much the same size and built in much the same simple pattern, showing that there was social and economic uniformity amongst the people. Later, in the period just before the town was destroyed by the Assyrians in 723 B.C., all this has changed. There emerged a sharp contrast between the kinds of dwelling in the town. One part of the town now consisted of large houses with double walls of dressed stone, and a long straight wall had been built across the town to separate these well-to-do houses from the huddle of poorly constructed small dwellings on the other side of the wall. It is a compelling testimony to the situation condemned by Amos, Hosea, Micah and Isaiah, the

prophets of this period. Wide distinctions of class had emerged as the harsh collection of debts and confiscation of property caused impoverishment, and the rich expanded their houses at the expense of their poorer neighbours. The simple, unstratified community of Israelite tradition had been corrupted by greed and the Canaanite pattern of feudalisation.

By far the most important witness to the faith of the people of the Bible is the Bible itself, and we are not dependent on archaeological excavation for the biblical text. It has come down to us through the faithful work of generations of copyists whose accuracy has been safeguarded by their own integrity and by their use of a complex system of checks and counterchecks as they worked. But the use and interpretation of the Bible is another matter, and for this two kinds of knowledge and attitude are essential. The first is to share in the presuppositions and the faith of the people who wrote the Bible. They were members of a worship-centred community who were convinced that God was actively present amongst them and that he was the direct source of everything that was good. The worship of him was the most important thing they did and the focus which made sense of everything in their lives. We must share this point of view if their experience of God is to make sense to us.

The second kind of knowledge and attitude is only slightly less important. The biblical revelation came to people, and it came to them in their ordinary everyday lives and situations. For God is the continual creator and sustainer of the entire situation in which we live, not just of some 'sacred' section of it. If this is true, for us to appreciate the fulness of the revelation we must do all we can to understand the situation in which the revelation was received. This is where faith, sympathy and knowledge of the situation must all work together. Nowadays it is more important than ever that we gain as much knowledge as we can of the situation and circumstances of the people of the biblical period, for in so many ways their way of life was radically different from the highly industrialised, urban society in which we now live.

It is here that biblical archaeology comes into its own by providing us with accurate information about the biblical situation. This information is the concrete means of entering into the lives of the people of the bible so that the biblical revelation can make more sense to us.

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Word of Eternal Life

IF the Second Series Holy Communion service is being used in your church, you may have noticed an alteration in the words of the Absolution. The words of the Prayer Book rite, 'and bring you to everlasting life', have been altered to 'and keep you in life eternal'. The change is deliberate, and points to the difference between an everlasting life to which we pray to be brought and an eternal life in which we may—here and now—be kept.

The difference is a familiar one to the preacher. 'Everlasting', to him, means 'without an end to its temporal duration', and everlasting life is not necessarily a good thing. He knows that, for instance, to the Buddhist the endless circle of life in successive reincarnations is a prison out of which the initiate seeks to escape in the bliss of absorption which is Nirvana. 'Eternal' life, on the other hand, is life of a special quality enjoyed by those who have reached a particular kind of religious awareness.

That is the theory. It appeals to those people who are looking at words with an eye to finding subtle but important distinctions—to the lay man who has read C. S. Lewis' *The Four Loves* and can tell you all about *storgé* and *philia* and *eros* and *agapé*, or to the theological student who has read John Robinson's *In the End, God* and knows that time can be *chronos* or *kairos* and that the two are very, very different. My own suspicion (and some recent scholarly work on the language of the Bible confirms me in my prejudice) is that this can be carried a bit too far, and that some of our vaunted distinctions owe more to the ingenuity of the expositors than to the intentions of the New Testament writers. Scholars, after all, have been convicted of over-subtlety more than once. In the nineteenth century, Greek grammar was their stamping-ground. Theologians reared on the Classics analysed the force of every particle in the New Testament and reached impressive conclusions. Their edifice looked remarkably shaky when it was realized that *koiné* Greek as spoken and written in the first-century world—let alone the particular form of Biblical *koiné* influenced by the Hebraisms of the Greek translation of the Old Testament—had slipped a good way from its classical severity and had become a much more rough-and-ready tool of expression. What happened to subtleties of grammatical exegesis in the last century may now be happening to these present-day conceits based on vocabulary.

In the case of 'everlasting' versus 'eternal', however, it seems that the distinction is built on English usage rather than on Greek; and even in English it is a pretty doubtful one. My *Shorter Oxford English Dictionary* gives 'infinite in future duration' as the meaning of both words, though admittedly it does give as one meaning of 'eternal', 'not conditioned by time; . . . pertaining to eternal things'. But hopes of finding much distinction between the two words fade to vanishing point when it is discovered that, although the Authorized Version of the Bible uses the phrase 'everlasting life' fifteen times and 'eternal life' exactly twice as often, the original Greek behind both phrases is identical—*zoé aionios*. There is only one exception, and we will come to it in due course. Even when (in John 3: 15, 16 and Rom. 6: 22, 23) the two expressions occur in adjacent verses of the Authorized Version, there is no distinction in the Greek.

The best thing to do, therefore, seems to be to forget about non-existent distinctions and to see what the New Testament means by the single phrase, and what it has to teach us about spirituality and Christian living.

The meaning of the word

What does this adjective *aionios* mean? It is derived from the noun *aion* which is translated (according to context) 'an age', 'a generation', or 'an epoch'. *Aionios* means 'lasting for an age', 'lasting for an indefinitely long time'. But there are plenty of other words in Greek which are near-synonyms. The special thing about this particular word is that it makes us think of the Divine. Perhaps this was due to the way in which Plato (who appears to have coined the word) used it. In his *Timaeus* (c. 360 B.C.; section 37D), he wrote that the nature of the ever-existent Living Being was *aionios*, 'a character with which it was impossible fully to endow a generated thing'. There is a most instructive double use of the word in Habakkuk 3: 6, where the Greek translation of the Hebrew reads, 'The everlasting hills melted at [God's] everlasting going forth'. The word is turning into a sort of honorific adjective which can suitably be applied to God, whose everlastingness is like that of the everlasting mountains, only more so.

But it was Jesus who gave the word a new twist. He spoke (Matt. 12: 32) of the two epochs—this present but passing *aion* and the *aion* to come which God was about to inaugurate. This new idea

meant that the word *aionios* which meant 'belonging to an *aion*' and also carried the overtones of 'referring to God', could mean 'belonging to the new *aion* which God is about to bring in'. The word is a remarkably complex and subtle one, and its meaning can shift according to context. Its meaning 'eternal' has a reference to an indefinitely prolonged time, yes; but it also—and by New Testament times primarily—makes us think about God.

So then, eternal sin (Mark 3: 29) is sin particularly directed against God; eternal punishment (Matt. 25: 46) is punishment in which he has a particular hand; eternal life is the life of God's *aion*, life such as God gives. Not that God has nothing to do with common-or-garden sins and punishments; not that the most humdrum kind of life is not a gift from God; but that in using that particular adjective, we wish to stress the dimension which God gives to our thinking about it. The idea of duration has not entirely disappeared, but it is the idea of quality which has become uppermost.

Here or hereafter?

When, then, can we enjoy such life? Here or hereafter?

The New Testament does not seem to speak with a single voice. One strand of its teaching shows us life *aionios* as the life of the coming *aion*. God will bring it in, so its coming is assured; but the time for possession of it is not yet. Thus in Luke 18: 30, Jesus promises 'in the age to come eternal life', and the Epistle to Titus calls us 'heirs in hope of eternal life' (3: 7). But—and especially in the Gospel and First Epistle of John—it sounds as if life *aionios* is the life of an *aion* which is even now known. 'He who hears my word', says Jesus, 'has eternal life; he . . . has passed from death to life' (John 5: 24); John reiterates that 'God gave us eternal life, and this life is in his Son' (1 John 5: 11). Eternal life is the gift of Jesus Christ (John 10: 28) or of God (Rom. 6: 23). Eternal life is to know God and Jesus Christ (John 17: 3). It is to share in the life we enter through the sacrament of Baptism (John 3: 5), the life in which we are nourished in the Eucharist (read the whole of the sixth chapter of John, but note especially verse 54—'he who eats my flesh and drinks my blood has eternal life'). The commandments of Jesus (John 12: 50) and his words (John 6: 68) are 'words of eternal life'—which means that they are 'not descriptions of life hereafter but words which are living and effective to create and

sustain eternal life'.¹ If eternal life is the life of the coming *aion*, it looks as though we have already 'tasted . . . the powers of the age to come'—which is precisely the claim of Heb. 6: 5. Christ's risen exalted present life *is* the life of the age to come, and all who come to faith in him may share it.

There, then, is the paradox. We may at the same time look forward to eternal life and yet possess it. Paul believed that we live now in the betwixt and between, in the 'overlap of the ages' (a picturesque translation of 1 Cor. 10: 11; the A.V. and R.V. are closer to the Greek than the R.S.V.). We have eternal life; we hope for eternal life. We have to become what we are; we have to lay hold of what can be a present possession but one which has not yet come to its consummation.

Our study of this word *aionios* is making us realize that when we are talking about the things of eternity, the things of time such as clocks and calendars are of very limited use.

Time and Eternity

But if we cut adrift from the ideas of temporality, we need to discuss—though Heaven knows how superficially—the relations between time and eternity. Perhaps the best brief way of doing so is to quote one great Christian philosopher and one great pre-Christian one and then see how the witness of the New Testament fits into the picture. Since it is the New Testament which is normative for Christians, we may then be able to take the philosophers with a pinch of Scriptural salt where we suspect they are only speculating.

S. Augustine in the eleventh book of his *Confessions* (c. A.D. 398) wrestled with the problem. The eternity of God transcends time and looks upon the whole of time, as it were, from a timeless vantage-point. Augustine addresses God, who is 'outside time in eternity'; 'in eternity nothing moves into the past: all is present'. 'It is in eternity, which is supreme over time because it is a never-ending present, that you are at once before all past time and after all future time . . . Your years are completely present to you all at once . . . Your today is eternity . . . You made all time; you are before all time'.²

¹ F. J. Taylor in *A Theological Word Book of the Bible*, ed. Alan Richardson, S.C.M. Press, 1950, p. 128.

² Chapters 1, 11, 13; translated by R. S. Pine-Coffin, in *The Penguin Classics* edition (1961), pp. 253, 261, 263.

Augustine's line of thought is traceable back to Plato, who in the *Timaeus* (c. 360 B.C.; section 37D—E) writes of the Demiurge or creator of all things, who 'planned to make as it were a moving likeness of eternity; . . . an ever-flowing likeness moving according to number—that to which we have given the name Time. . . . "Was" and "shall be" are forms of time; we are wrong when we thoughtlessly transfer them to eternal being "Is" alone really belongs to it'.³

This idea of eternity as being essentially non-temporality has gained a strong hold on popular expositions of what eternal life may be expected to be like. Can we imagine experience liberated entirely from temporal conditions? John Baillie's justly famous book *And the Life Everlasting*, first published in this country in 1934, made a great deal of the idea of standing, as it were, outside time altogether and being able to perceive (for example) a Mozart symphony as one 'compresent' entity rather than as a succession of notes in time. Lesser expositors have repeated this illustration, and prosaic and non-mystical Christians have as a result found the idea of eternal life a very difficult one to imagine.

I cannot help thinking that the expositors have been making things unnecessarily difficult for the people they are trying to help. The illustration tries to lift us out of our human mode of thinking and to speculate what it must be like to be God; and it does so by using as the basis of its analogy an art-form whose very essence consists of successiveness in time. No wonder the mind boggles. John Baillie realized what he was doing, for he admitted that 'so long . . . as the finite spirit remains finite, it must in some degree continue to experience reality under the forms of duration and succession To contemplate the enjoyment by ourselves of an entirely non-successional life would be to claim for ourselves the prerogative of deity'.⁴ His imitators have not always heeded the warning.

Such speculations have their roots in Augustine. They do not (I think) have their roots in Plato; they certainly cannot be found in the New Testament. Plato was not trying to assert the non-temporality of an experience of eternity. His sole concern seems to have been to contrast 'the temporal and the eternal orders: the one imperfect and

³ Translated by John Warrington in Dent's *Everyman's Library* edition (1965), pp. 30—31.

⁴ *op. cit.* pp. 225—6.

fleeting ; the other perfect, permanent, and divine'.⁵ And the New Testament, though it speaks a great deal about the eternal and about eternity, nowhere deals in so subtle a philosophical notion as that of the abolition of time. The experience of ecstasy and rapture was known both to the prophets of old and to S. Paul (see, e.g., 1 Sam. 10: 10 and 2 Cor. 12: 2-4), and we are free to suppose, if we like, that their experiences included something transcendental in which their consciousness broke loose from the bonds of time. But eternal life is not to be confused with psychedelic experiences. Eternal life is life oriented towards or given by God. The New Testament is concerned with a man's possession of it rather than with his sensations when he has got it. There *is* a quality to eternal life—Jesus came that we might 'have life, and have it abundantly' (John 10: 10)—but what matters is the quality of being 'in' the giver of that life, not the concomitant (or, for some people, non-concomitant) sensations. 'We are in him who is true, in his Son Jesus Christ. This is the true God and eternal life' (1 John 5: 20).

God's gift and man's effort

What does a man do to gain eternal life? Can he earn it or does he just have to sit back and wait for God to give it to him? And what kind of behaviour marks the man who is in eternal life?

There is a tension between activity and receptivity in laying hold of eternal life. It will not come to the man who makes no effort to be worthy of it. When Jesus was asked whether there would be few who would be saved, his only answer was 'Strive, in case you find yourself amongst those who are not!' (see Luke 13: 23-24), and John tells us that 'everyone who thus hopes in him purifies himself as he is pure' (1 John 3: 3). In the words of S. Paul, 'we were buried therefore with [Christ Jesus] by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. . . . So you also must consider yourselves dead to sin and alive to God in Christ Jesus' (Rom. 6: 4, 11). There is not space here to quote Col. 3: 3-4: 6 or Gal. 2: 20, as descriptions of what walking in newness of life, or living the *zoé aionios*, involves, but look them up and read them.

⁵ G. D. Yarnold, *The Moving Image* (Allen and Unwin 1966), p. 16. The whole of this book—though it makes stiff reading—is rewarding. Its analysis of time and eternity is most penetrating and draws together the concepts of science and religion in a suggestive and illuminating way.

There is room for striving. But there is no room for anxiety. Eternal life is not man's prerogative, nor the reward for man's work. It is the free gift of God. 'The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord' (Rom. 6: 23 ; see also 1 John 5: 11).

God's gift, not man's possession. The Bible nowhere claims that man is immortal by his own nature and that Satan has stolen his immortality. It was not immortality that Adam lost in Eden. He was mortal all along. After he had stolen the fruit of the Tree of Knowledge, he was sent out of the garden to prevent him from taking the next step and becoming immortal by stealing the fruit of the Tree of Life. In its picture language, the myth tells us that Adam *as* Adam, man *as* man, is mortal. God alone has immortality (1 Tim. 6: 16), and eternal life is his gift.

What good news that is ! Everything that is purely natural has been tainted by the Fall and is ultimately unsatisfying. If we were promised eternal life in which God had no necessary part ; if we expected a destiny which was tied up with the old unredeemed Adam ; what assurance could we have that it would not be just as insecure, just as subject to change and decay, as our natural life ? And, if the goal of life is to find rest in him without whom our hearts are eternally restless, it would be a very unsatisfying life. But instead, we trust God in whose gift alone eternal life lies, and we know that what is to come will not be unworthy of his highest promises. I mentioned near the beginning of this article that 'eternal life' and 'everlasting life' in the A.V. translated the same Greek phrase in every place but one. The exception is revealing. In 1 Tim. 6: 19, the Greek behind the A.V. mistranslation 'eternal life' is not *zoé aionios*, but *tes ontos zoés*, 'the life which is really life', 'the life which is life indeed'. That the men of the Authorized Version could paraphrase this expression as they did, shows that they knew what 'eternal life' implied.

We have said very little that is concrete about eternal life ; only that it is life in which God has the prime part and that therefore it does not come to an end when this physical life does. It is a sharing in the risen life of the living Christ. But that should be enough for us. Jesus rebuked Peter for being concerned with the fate of another instead of concentrating on following his Lord (John 21: 22). Clearly, once we have glimpsed however little we *have* glimpsed of God's gift and our goal, we should get on with living the Christian life and leave

the rewards to God to give out. To put our hand into the hand of God is better than light and safer than a known way. In the lines of Richard Baxter,⁶

My knowledge of that life is small,
The eye of faith is dim ;
But 'tis enough that Christ knows all,
And I shall be with him.

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Biblical Preaching

I have been reading two great books on Saint Augustine. Peter Brown's *Augustine of Hippo* is a fascinating biography of a man who lived in times in some ways so like our own. F. Van der Meer's *Augustine the Bishop* fills in the background to that biography with a wealth of practical detail about Saint Augustine's manner of life and work. Part 3 of Van der Meer's book is all about Saint Augustine's preaching, and fascinating reading it is.

Let me quote the opening sentences : 'How did Augustine preach ? The answer to that question is short and concise. His sermons all have their starting points either in passages in the liturgy, or in extracts chosen by himself from the Bible, and Augustine preached out of, with and by means of the Bible'. Van der Meer goes on to comment on Saint Augustine's book on preaching, entitled *Christian Knowledge*, and says of it that 'its assumption is that whoever ascends the pulpit must have a thorough knowledge of Holy Scripture' (op. cit. p. 405).

What I find particularly fascinating about Saint Augustine's method of preaching, as described by Van der Meer, is the way in which a real knowledge of rhetoric and the technique of public speaking is made subservient to the Gospel. It matters to Saint Augustine that not only the matter but also the manner of his sermon should be right. He knows that there is a time to explain, which demands quiet speaking, a time to edify, which demands something more, and a time to convert—which needs still greater emphasis—the three Latin adverbs describing the difference being *submisce*, *temperate*, *granditer* (op. cit. p. 409).

⁶ Hymns A. & M. (R) 342.

Again, over against any rigid bondage to a literary script, I find Saint Augustine refreshingly spontaneous. 'By far the greater number of the sermons . . . were delivered first and written down afterwards. The bishop did not concern himself with the actual labour of writing—no writer of Antiquity ever did that' (p. 414). If his conversational style and play upon words could sometimes verge on clowning (p. 425), it was nevertheless often such a genuine, if unspoken, dialogue between himself and his hearers that it is the nearest thing I know to the achievement of the definition of preaching, given by the great Congregationalist, Dr. P. T. Forsyth, as 'the organised Hallelujah of an ordered congregation' (*Positive Preaching and Modern Mind*, p. 95). Canon Warren somewhere quotes Father Jeffs as saying 'Vulgarity is always vulgarity and in the end it fails to impress even the most vulgar of audiences. But there is a homeliness, a familiarity, an unconventionalism of speech, which is not only permissible, but essential if the pulpit is ever to impress the lapsed'. Augustine knew this. Whether preaching seated on his *cathedra* or standing almost in the midst of the people, Saint Augustine seems always to be in two-way rapport with his hearers. It is this element of dialogue which seems to me to make his sermons such a vital and integral part of worship. No one could think of them as optional appendages to worship. People sighed and applauded and wept. His questions were real and not just rhetorical. People could answer. It was preaching from the heart as well as from the Bible and it was preaching with wit and intellect as well. He can preach for two hours and then in amazement apologise to his congregation for going on so long and put into their mouths the question, How do you know it is so long?, and make the unforgettable reply, I smell it—incidentally, in a hot climate a very valid utilitarian reason for incense!

Here in Hippo in 400 A.D. biblical preaching came alive in Augustine's heart first and then through his acute mind and not so strong voice to a mixed North African seaport town congregation. How can it come alive today? I would suggest that we can learn much from Saint Augustine, if we do not try slavishly to imitate him. First, Augustine accepted limitations on his ministry. When bishop, he stuck to Hippo. He did not go all over the world. We too must accept limitations, if not geographical, then certainly in the relative unimportance of the spoken word in church compared with its effect on television, radio, drama and through the printed book and newspaper.

Secondly, Augustine was so steeped in the Bible that he was in no danger of being in bondage to any particular Biblical image or text or proposition. He quoted from memory. He read into Scripture as well as out of it the truths he meant to express. In all this tumultuous flow of red hot biblical lava, there was no time for cooling off and hardening. To use the three long words emphasised by the Rev. A. C. Bridge in his book, *Images of God*, for Augustine the word was always pointing beyond itself so that his sermon was true iconography. There was no iconolatry and consequently no one has ever had to come along with iconoclasm and smash his images because they have become idols. Some would feel that the *Summa* of S. Thomas Aquinas has come near to being treated as an idol. They would feel iconoclasm was sometimes justified. No one could ever think that S. Augustine's *City of God* or his other writings deserve that treatment. What we need in biblical preaching is no less emphasis on any single biblical image, but much greater emphasis on all biblical images. For example, how few sermons we have heard in the twentieth century on the Church as the Bride of Christ compared with the vast number on the Church as the Body of Christ ! The latter image needs counterbalancing by the former, lest it become an idol. To up-grade all biblical images is the positive answer to excessive concentration on any one.

Thirdly, as I read Saint Augustine, I feel that here is the same sense of the possibilities of preaching as John Wesley expressed when he said ' I offered Christ to the people '. Whether it was Wesley's three hours or Saint Augustine's two hours, here is real worship. To say of a boring twenty minutes sermon, ' He preached for an eternity ', is almost blasphemy against the Eternal. Eternity in lovers' time is gone in a flash, which is why no one noticed the passage of time as Saint Augustine preached and also why the early Church imagined the Parousia was just round the corner. What Robert Browning said of Midnight Mass at S. Peter's is what the hearers of the great biblical preachers, like Augustine and Wesley and Spurgeon, found during their sermons :

' Earth breaks up, time drops away,
In flows heaven with its new day
of endless life '.

Fourthly, with Saint Augustine as with other great biblical preachers, there is the sense of reciprocity and of dialogue to which I have already referred. This dialogical situation of genuine give and take seems to be an essential prerequisite for so much of the effective working of the

self-effacing Holy Spirit. By definition, if we accept the *Filioque*, He proceeds from the Father and the Son. He comes in between (so to speak) : we must give him elbow room to work. Is Homer getting at this when he describes the words of his speakers so often as 'winged' and then somewhere says, 'The word unwinged abode with him'? The speaker loses his winged word : he retains the unwinged. Only the winged word, which the speaker loses into the heart and mind of his hearers, achieves anything.

In this situation of reciprocal dialogue, fifthly—and again to re-cap—biblical preaching becomes a genuine part of worship and not an optional prologue to it or epilogue after it. If, as Brémond said, 'worship is the only disinfectant from egoism', then biblical preaching is an essential part of that disinfectant. If it is to be this, then the use of the voice is all important. S. Augustine had not got a good preaching voice, but he knew how to use the voice he had got. It expressed him. He did not suppress it in false modesty. This suppression kills reciprocal worship. He did not press it with an egotistic exhibitionism—or, if he sometimes did, he soon repented. He had no exaggerated notions of what he could achieve by his words. His estimate of what he could do became more and more modest. As Van der Meer says 'He began to set less and less store by grandiose demonstrations. The older he became, the shorter, more powerful and the better became his sermons' (p. 451). What a contrast to the efforts of some of our own most dearly loved preachers and evangelists in recent years! But I think that, if there had to be error, Saint Augustine would have come down on the side of pressing rather than suppressing. The man comes through the word : truth is through personality. 'The Word was made flesh'. Jesus Christ was the expression or the exegesis of God. The biblical preacher has so to express the truth that he unfolds the meaning of that exegesis. If he is true to his Lord, he cannot do this without taking great risks.

And, sixthly, the man comes through into a particular concrete situation with a particular and relevant, if not a final, word. He speaks a real biblical word about the real world of his day. Two real worlds meet in his sermons. This means that he is probably often wrong in what he says, but he is never unreal. Even S. Augustine's most fanciful flights of biblical allegory seem to me to have this saving grace. They come down to earth in Hippo. And they come down to earth with something not only good but great. S. Augustine's preaching is never

trivial moralising. The greatness of the gospel was needed to produce goodness of character. This is what Pelagius never realised. Perhaps, if Doctor C. F. Allison is right in his book, *The Rise of Moralism*, this is what in their public preaching the Caroline divines never dared to make clear, even though (as the Litany shows) they believed it in their heart. There is in all real biblical preaching a note of awe, amazement and wonder :

‘ God, whom I praise ; how could I praise,
If such as I might understand,
Make out and reckon on his ways,
And bargain for his love, and stand,
Paying a price, at his right hand ? ’

It was P. T. Forsyth again who said that ‘ our great need is not ardour to save men, but courage to face God ’. Maybe it is that priority which so often gets reversed in any popular preaching which is not thoroughly biblical. With biblical preaching the note of judgment, beginning with the preacher himself, can never be far away.

Finally, seventhly, preaching is an art and the biblical preacher is, or should be, an artist. His text, if he has one, will usually be familiar, not odd. He will tackle the ordinary and make it seem extraordinary. No one, it has been said, ever saw a sunset before Turner. How often the great preacher makes the ordinary dance to life in a new way ! There is no attempt to coerce by novelty. There is the constantly inflowing miracle of the familiar seen in a new light. The supreme motto for the preacher must be the Dominican ‘ *Contemplata aliis tradere* ’. He can only pass on to others what he has seen. And as he preaches, the same sort of thing will be said of his mouth as was said of the hands of the painter G. F. Watts : ‘ His right hand taught him terrible things ’. His sermon will take wings and soar far beyond his original intention. But it will not stay in that rarified atmosphere. It will come down to earth again and speak precisely and particularly to the condition of its hearers, as they are and where they are. There may have to be argument and it may have to be fierce. After all, Holy Week, if it is to end rightly with shattered silence and devoted tears of adoration, should begin with bitter and fierce argument—and that is no bad pattern for a sermon. But on the yonder side of the argument, the preacher will seek to lead his hearers into ‘ the peace of God which passeth all understanding ’. He may stop short with a question rather than give the answer. Jesus often did that, even if the evangelists have sometimes either added on the answer or pointed the moral. But the

final aim will be positive, not negative : constructive, not destructive : food, not vitamins.

If I had to sum up in a word the need for and challenge to biblical preaching today, I should want to put it like this. By and large we have taken God out of the nasty things of life and continued to believe in Him without the Gospel. Let us put him back into the nasty things of life and believe in him there through the Gospel. (We cannot in any other way.) Our trouble is not that our God is too small (though He often is) but that He is far too nice. We are far too anxious to save His moral and rational reputation and to provide Him with an alibi if anything really frightful happens that offends all our sense of decency, rationality and order. Biblical preaching will have none of this. It will not shirk the *kerygma* : it will not betray the Gospel (as the Carolines did, if Dr. C. F. Allison is right) : it will not lose its nerve to-day in our twentieth century moral anarchy as it seems to have done—again, if Dr. Allison is right—in the moral anarchy of the seventeenth century, in the Civil War and its aftermath.

‘ The preaching of the cross is to them that perish foolishness : but unto us which are saved it is the power of God . . . We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men and the weakness of God is stronger than men ’ (1 Corinthians 1: 18, 23—25). That is the heart of biblical preaching. It is a scandal and it looks like lunacy, precisely because it ‘ offers Christ to the people ’. How could it be otherwise when not only the death but also the life of Jesus Christ himself was a scandal and looked like lunacy to his contemporaries—‘ a gluttonous man and a winebibber ’ : ‘ he is beside himself ’. To be accused on both counts and to be guilty of neither was the hallmark of Jesus himself and it will be the hallmark of all true biblical preaching. The real presence is realised when the word is spoken as well as when the bread is broken. Let us not downgrade the sacrament, but let us upgrade the sermon. Only so can the mystery of love be revealed. The alternatives are the barren rationalism of logic or the superstitious magic of lust. ‘ Preaching and the sacraments need each other. What God hath joined together, man dare not put asunder ’ (Jaroslav Pelikan, *The Riddle of Roman Catholicism*, p. 119).

Living the Gospel

S. Francis and the Scriptures

WHAT did Francis think about the Bible? As an Italian of the thirteenth century and possessed of no theological training, could he be expected to have thought much about it at all?

True enough, he begins his Rule of 1223 with the words, 'The rule and life of the Friars Minor is this, namely, to observe the holy Gospel of our Lord Jesus Christ by living in obedience, without property and in chastity'. But is this anything more than the conventional phrase, the pious preamble? After all, what have the vows of poverty, chastity and obedience to do directly with the message of the Gospel?

Again, Francis' first Rule, we are told, was simply a succession of New Testament texts strung together to form a biblical description of the kind of life he wanted his followers to lead. Even the Rule of 1223, though a much more practical document, has quotations from the Gospels woven into it. But does this prove Francis' familiarity with the Bible? Not really, for it seems the saint did not in fact personally select many of these texts at all, but merely handed over the bare outlines of his Rules for others to decorate with suitable biblical quotations.

A more persuasive indication of Francis' fondness for the Scriptures can perhaps be found in the fact that he asked his brothers to pray the Office together day by day. This was a complete innovation. Hitherto and for centuries, the only people who had chanted these daily services of the Church had been the monks in their great abbeys, canons in their cathedrals, or the clergy of the large collegiate churches. It must have seemed ludicrous, if not physically impossible, for him to have suggested his friars pray the Office too—for one thing, how were they to cart the huge choir books about with them in their wanderings?

This problem was solved for Francis by the invention of breviaries, or portable psalters deliberately developed among the brethren so that the little bands of friars could pause in their journeys to pray together in this form.

That Francis loved the Office is also evident from what he says in his 'Testament'.

'Although I am simple and infirm, still I always wish to have a cleric to recite the Office with me according to the Rule. And let all the other brethren be bound thus . . . to recite the Office according to the Rule'.

Finally, Francis was even to die with a psalm on his lips—psalm 142, to be precise.

There is stranger evidence still of Francis' love of the Bible in his veneration for the actual written words of Scripture. He tells us about this again in his 'Testament'. 'Whenever I chance to find his most holy names and written words in unseemly places, I like to gather them up, and I ask that they be gathered up and set in some fitting place'.

In other words, the very pages of the Bible are to be treated with the same kind of respect one gives to the Eucharist. Was this mere superstition, or does it spring from an intuitive insight into the place of the Scriptures in the Church as the Bread of God's Word and as such complementary to the Bread of the Eucharist?

When we look at the story of Francis' final conversion, we begin to suspect the latter to be the case. Thomas of Celano gives us the details.

'One day, after Francis had heard that Gospel passage being read where the Lord sent his disciples out to preach, he asked the priest after Mass to read it again and explain it to him. When he heard that the disciples of Christ were not to have any money or purse or food for the journey, nor staff or shoes, and only one tunic, since they were to preach the kingdom of God and plead with men to live in penance, all at once he felt very happy and exclaimed, 'This is what I am looking for! This is what I want to do with all my heart!' Filled with overflowing joy, he quickly began to put into practice all he had heard. He pulled off his shoes, threw his staff away, exchanged his leather belt for a length of rope, and began to perform in detail everything he had heard about in the Gospel reading. For he was no deaf listener to the words of the Gospel; what he had heard sank into his memory, and he tried to carry it out to the letter'.

Francis really believed that, when he heard the Bible being proclaimed in church, he was hearing Christ himself, God's living Word, speaking

directly to him. And he acted upon that message. His way of life as a poor friar was thus rooted and grounded upon the Scriptures ; it was his way of replying to the message of the Gospel.

Commentators on the life of the Poverello in less biblical ages have failed very often to recognise this fact. They have failed to see that his whole outlook, the very manner in which he conceives of the Franciscan ' way ', is fundamentally and irrevocably scriptural. For, just as at the heart of the Old and New Testaments lies the mystery of the Passover, so it is in terms of this mystery that Francis thinks of his brotherhood.

S. Bonaventure assures us of this in a most remarkable passage from his biography of the saint. ' Francis wanted his brethren to know that they were true Hebrews, passing over the desert of this world to heaven, and forever celebrating, on their way, the Passover of the Lord, that is, his death and resurrection '. Francis had grasped the central core of the Bible's message. The Passover of the Hebrews out of slavery in Egypt, though the Red Sea and over the desert to the Promised Land was fulfilled by Jesus Christ's passage out of the slavery of this world of ours, through the Red Sea of death to the Promised Land of heaven. In consequence, our life as Christians is nothing less than a celebration of this Passover of Jesus, a celebration in which, as the new Chosen People, we not only remember but also participate in that Passover. Our life on earth is a sharing in our Lord's death to sin in order to live the more fully by his risen life, the Holy Spirit. The more, therefore, that we die to selfishness and the evil in our hearts, the more alive we will be with the Spirit of Christ until eventually we shall find ourselves completely dead to the old and sinful life of earth and completely taken over by the glorious life of the risen Jesus. As a People, a Church, we are undergoing the Passover journey of our Lord, following the way he has opened up for us out of a world enslaved to sin and death into the company of the Father.

How did Francis arrive at this appreciation of the Passover mystery ? Certainly not from the theology and preaching of the times, since it finds little place in the writings of the scholastics. Instead, he must have grasped its importance intuitively through his familiarity with the Scriptures.

It is this Paschal and therefore scriptural mentality of his that explains why he should have taken as the keynotes of his way of living the three ideas of fraternity, littleness and pilgrim-status.

Above all, Francis wanted his followers to live as brothers, as friars. Not only were they to live in family-groups, loving and serving one another, but they were to hold out the hand of brotherhood to the whole creation. In an Italy torn apart by political squabbles, by religious differences, by class distinctions, his friars were to sow peace and harmony. It was to this end Francis told his followers in the Third Order to lay down their arms and refuse to fight in the wars of their overlords. It is why he was not afraid to adopt the life of poverty, even though the numerous poverty movements before him had ended up in heresy and disaster. It is why he rejected a middle-class way of life in order to live with the poor.

Indeed, it was for the sake of brotherhood that poverty became such a feature of Francis' own vocation. It explains why he insisted the friars' poverty be more radical, more absolute than even the earthly poverty of Christ. He knew very well that Jesus used money, that Judas kept the common purse. Yet he still insisted his friars 'handle neither coin nor money'. For he saw that it was money and the amassing of fortunes by the affluent middle-classes of Assisi that did more than anything else to throw up a barrier of selfishness between man and man. If his brothers were to begin healing the division between the wealthy and the desperately poor, they would have to begin by becoming poor themselves, and by proving to the middle-classes that money had become an anti-Christian thing, a curse. So Francis led the way by rejecting his own father and his father's standards that day when, before the bishop of Assisi, he gave back to Peter Bernadone not only the money in his purse but even the very clothes from off his back.

It was for the sake of brotherhood, too, that Francis took his famous trip to the Saracen camp to speak to the Sultan. As in our own day, east and west were at loggerheads, and, during the 'cold war', Christians normally penetrated into Muslim territory only as crusaders, sword in hand. Until, that is, the day that Francis crossed the enemy lines. Unarmed, barefoot, bringing with him a message of brotherly love, he sought to heal a breach other Christians were only helping to widen.

Francis was brotherly to the world of nature, too. He knew nothing of the spirituality that recommends a flight from the world, the shutting of one's eyes to the beauties of creation. Like the Bible, Francis saw that the world was good. And he praised this wonderful world in a

'Song of the Creatures' or 'of the Sun' that is obviously modelled on the 'Song of the Three Children' in the book of Daniel (Apocrypha).

Francis sees all creatures as brothers and sisters meant to help him and all men come to the glory of the resurrection—a glory they, too, are destined to share. But it is not easy to treat the world in this fraternal way. Much easier to grab, exploit, abuse it selfishly. Only when thoroughly dead to this kind of desire could Francis himself come to love the world simply for its own sake and not for anything he could get out of it. He did not compose his Song of the Sun until blinded by disease and crippled by the stigmata when he could neither see, nor walk, nor even bear the firelight on his eyes !

The reason he emphasised and tried to create brotherhood lay in his instinctive realisation that the Church of Christ was not at heart the divided, class-conscious, war-mongering society it seemed to be, but a genuine brotherhood in which all were bound together in the love of the one Spirit of Jesus dwelling in their hearts. By their community living, the friars were meant to make obvious to the world that the Church is, in fact, this fellowship in the Spirit.

Francis also set great store by littleness, by 'minority'. He wanted his brothers to be identified, not with the 'maiores' of Assisi, the middle-class traders, but with the 'minores', the despised lower orders. They were to live with the poor and the outcasts, ready to serve them in all humility.

It seems that Francis, in calling his brothers 'minors', also had in mind Luke 22 : 24—27, where Jesus at the Last Supper tells his disciples that those in authority among them must not lord it over their brethren, but that he who is the greatest must act as though he were the least—in Latin, 'sicut minor'. Francis links this up instinctively with the parallel scene in John, where Jesus washes the feet of his disciples, for he takes pains to remind his followers that they, and especially those in authority, must 'wash the feet' of their brothers and sisters (4th Admonition, Unconfirmed Rule, Poor Clare Rule).

This was a most remarkable view for someone living in the thirteenth century, when church authority was normally seen as a feudal affair, with bishop, abbot or prior wielding power in a very worldly way. Francis had learned from the Gospels, however, that all authority in the Church was essentially a service to the whole People of God. That is why he insisted superiors in his Order be called 'ministers' (or

servants) and 'guardians'. For their duty was, not to dominate, but to help their communities grow into true brotherhoods by obeying the holy Gospel and thereby living in the fellowship of the Holy Spirit.

This 'minority' or lowliness was meant to mark every undertaking of the brethren, whether in serving the poor, nursing lepers, begging for food or living among men. 'We used to dwell', says Francis somewhat wistfully in his Testament, 'in poor little abandoned churches, and we were simple and subject to all'. In this way, the friars were to show that the Church was not the rich, proud, arrogant institution she appeared to be but that, in truth, she has nothing of her own that can bring salvation to men, but only the Word and the sacraments given her by her Lord and by means of which he hands on his Holy Spirit to the world.

One of the phrases most frequently on Francis' lips was the description of the brethren as 'pilgrims and strangers on this earth', a phrase we meet in 1 Peter, where the author describes the Church as the new People of God on its Passover journey to heaven. With no fixed abode, no security, no rigid form of life or apostolate, the friars were to make visible this pilgrim vocation of a Church that seemed so established, so inflexible, so sunk in the things of this world.

That is the reason why they were to remain unmarried. For marriage and the rearing of a family, however holy, are in fact only temporary vocations destined to pass away when the Church has reached the end of her long pilgrimage and arrived at the Promised Land. The friars, by their vow of chastity, were to remind men that Jesus has risen from the dead, and that we are destined, too, to share his glory, where there shall be neither marriage nor giving in marriage.

The Passover of the People of God is, in fact, their gradual and progressive sharing in Christ's death to evil and in his rising to the new life of the Spirit. The friars were to celebrate this Passover; they were to be joyful. Though leading a life of self-denial, of mortification, of death to self, they were also to remember they were sharing here and now in the life of the resurrection, the life of the Spirit of the risen Christ.

Francis reacted automatically against those theories of redemption so popular in his day that concentrated almost exclusively upon the death of Jesus, and against a kind of piety that ignored the Father and the Spirit in favour of the Son. But he did so, not by entering into

scholastic argument or theological debate. He hadn't that sort of a mind. Rather, by prophetic deeds—by showing men, by the way he and his followers lived, what Christianity was all about—he revealed it as a Father-centred affair, in which we go to God, as brothers, through the mediation of Jesus Christ and in his Holy Spirit. A glance at the prayers of Francis will show how true this is, and how the overall cast of his spirituality was Biblical, Paschal and Trinitarian. That is why, I think, he is as much a saint for today as he was a saint for the nineteenth century—but for different reasons. For we see in him a man who, like Pope John, seemed to know by instinct what was really basic and important in the Christian religion, simply because his own faith was so thoroughly grounded in the Scriptures.

FOREST GATE.

JOHN BAPTIST WALKER, O.F.M.

Holy Scriptures

Welcome, dear book, soul's joy and food ! The feast
 Of Spirits ; Heav'n extracted lyes in thee.
 Thou art life's Charter, the Dove's spotless nest
 Where souls are hatch'd unto Eternitie.

In thee the hidden stone, the *Manna* lies ;
 Thou art the great *Elixir* rare and Choice :
 The Key that opens to all Mysteries,
 The *Word* in Characters, God in the *Voice*.

O that I had deep Cut in my hard heart
 Each line in thee ! Then would I plead in groans
 Of my Lord's penning, and by sweetest Art
 Return upon himself the *Law*, and *Stones*.
 Read here, my faults are thine. This Book, and I
 Will tell thee so ; *Sweet Saviour, thou didst dye !*

HENRY VAUGHAN (1622—95).

Books

Perception and Affirmation

Wordsworth and the Artist's Vision. An Essay in Interpretation. *By Alec King.*

University of London, the Athlone Press, 21s.

The great problem of our age is that life seems to be so pointless and meaningless. Religion and philosophy, which formerly gave men a sense of wholeness, have crumbled before the success of scientific discovery and technological advance. But these things, which depend on measurement and analysis, can never provide a satisfying world view, to enable men to come to terms with life as a whole. There has been a feeling among literary people that there may be a clue to the problem in the thought of Wordsworth, even a basis for the reconstruction of religion, in spite of the fact that he is often (though probably wrongly) thought of as a pantheist or a humanist. Professor King will not allow that Wordsworth's thought lends itself to philosophical construction. But he does believe that the poet has something really important to say to our age. He sees this in terms of Wordsworth's vision as a creative artist. He shows him first as a man who sees—sees things as they really are, brute fact. But that is only the beginning. As the poet looks with patient, loving attention at the details of the Lakeland scene, or at the struggles of men to cope with the hard necessities of life, he takes what he sees into himself, so that it becomes part of himself, and enriches his consciousness with an affirmation of life and experience. Wordsworth is not a pantheist when he finds God in all these things. He is living fully, living with a truly religious approach to life, which is not to be constricted to a dogmatic system, but yet is not opposed to religious faith, but rather confirms it. The apparent

simplicity and artlessness of the well known shorter poems, for instance, draw the reader to see, to feel, to understand, and to love. The barrier between the observer and the object is broken down. Life is restored to unity, order and meaningfulness. The song of the Solitary Reaper lives on in the mind. The dancing Daffodils by Ullswater give a glow of life which can be repeatedly rekindled. The calm and resolute dignity of the aged Leech-gatherer is a constant admonition to the poet that life is greater and deeper than the ups and downs of personal moods and feelings. Things are what they seem to be. Their glory is not given to them from outside, but is discovered in the manner of seeing them. The man whose mind goes out in loving attention, in love to persons, in response to beauty, in compassion and tenderness, discovers a wholeness and an order in life which is not merely his own individual construction upon it, but is the genuine rapport between himself and that which is. In religious language, his mind is infused with God, and God is known everywhere.

Today there is a real and terrifying danger that the hunger for mental wholeness, reaching for new forms to replace the rejected dogmas of religion, will fly to methods of meditation—whether by means of drugs or by other techniques—which can only succeed in the complete disruption of the inner and the outer life of man. This is not only a flight from reality. It is also the final rejection of God, who cannot be separated from the real world of his

own making. Professor King has shown that Wordsworth was already aware of the problem that has become so acute for us today, which indeed had its roots in the seventeenth and eighteenth centuries, and that his work continues

to be relevant precisely because it has the timeless quality of all truly creative art. Many who read this book will return to Wordsworth's poetry and gain from it new vision and fresh hope.

BARNABAS S.S.F.

Experimental Lectionary

The Calendar and Lectionary : A Reconsideration.

Edited by R. C. D. Jasper. Oxford University Press, 7s. 6d.

This book contains the second group of essays to be published by the Joint Liturgical Group of Free Church and Anglican liturgists. Already we have had a stimulating set on the general renewal of worship, now we have two essays setting out the group's proposals for the calendar and the lectionary. These proposals have no official status, they are simply presented for our consideration and experimental use. The only real test is practical use over a number of years. We have to ask ourselves 'Will they stand up to actual use?'

But first, the recent Church Assembly debates on Series II have shown that our church is not yet ready to digest and appreciate these new ideas. For the major part of the church is still obsessed with the 'sacred cow' of the Prayer Book and the rubrical control of worship. A recent letter in the *Church Times* complains that there are 536,870,912 ways of using Series II. This betrays a rubric mentality which seeks to imprison living worship within legal ordinances regardless of the circumstances of the people who gather together to 'break bread'. What we want are congregations willing and brave enough to enter into the corporate experience of being liturgical guinea-pigs, under the guidance of the group, and with the permission and encouragement of the bishop. They will then be able to tell us whether these suggestions work.

Next the Church in England is an integral part of western Christendom. In the end what Rome does is bound to affect us. We know that the Roman Church is in the process of producing a lectionary of three lessons on a three year cycle. It is right that we should have our own proposals, but at some future date there will have to be a coming together of Roman and Celtic uses.

Henry de Candole's essay on the Christian Year envisages nine Sundays before and six Sundays after Christmas, each with a particular theme ranging from creation to the birth of Christ and his manifestation. Septuagesima becomes the ninth Sunday before Easter, and with a fixed Easter there are twenty-one Sundays after Pentecost. Because of the change in habits of the world, provision is made for certain major feasts such as the Epiphany, Annunciation, and Ascension to be celebrated on a Sunday.

The essay on the lectionary is a fine piece of work by a Baptist. Neville Clark lays down sound principles of selection and construction. He establishes the right of 'Scripture, Theology, and the wholeness of Tradition' to control liturgical tradition, and he rightly gives priority to the eucharistic lectionary over that of the office.

Please will some congregation ask if they may experiment. HAROLD S.S.F.

Man Alive

The Glory of Man. By David E. Jenkins. S.C.M. Press, 18s.

In his postscript to this text of his 1966 Bampton Lectures, Mr. Jenkins suggests that the lectures may comprise 'an intellectual girding up of the loins for a task which makes demands of the will and emotions as much as of the intellect'. He 'finishes far short of the point at which he ought really to begin'. Nevertheless, a great many readers may become much clearer about where they stand in relation to other writing which is going on at present, by reading what he has to say.

The starting point is concern with persons. Even if we cannot define precisely what being a person means, we know what it means to be treated impersonally, hence we know something of what it is to be a person. This is then seen in the context of the 'things concerning Jesus'. The 'happenedness' of Jesus decisively reinforces the intuition . . . that our concern is with persons and that this concern can be resourcefully pursued'.

As human beings we are materially composed of the same matter as the rest

of organic nature, and indeed of inorganic nature. Yet our fulness appears to lie in our fulfilment as persons. The difficulty is that though on our material side we are at one with the universe, we feel much more that we are up against it and that our 'humanness' is threatened by the vast impersonal and indifferent cosmos. But in Jesus, certain historical events give us the key to the understanding of the cosmos and to the understanding of history. 'Jesus Christ has made it clear that human personalness is a focus of reality which is at all costs to be maintained and developed', since 'a union has been achieved between that evolutionary product of the cosmic dust which is a human being, and that transcendental and wholly other purposeful personalness who is God'.

Such quotations are better read in the context of the 'investigation' of which they form part. It is by no means all plain sailing, but should amply repay any effort put into understanding it.

ALBAN S.S.F.

Conferences

Point of Decision. By David M. Paton and Robert Latham.

S.P.C.K. and Epworth Press, 5s.

This little book is the combined effort of the Secretary of the Missionary and Ecumenical Council of the Church of England and the Associate Secretary of the Congregational Church in England and Wales.

It is an endeavour to summarise the variety of issues to be covered by forthcoming Church Conferences and it is written in a manner designed to wake the average 'man in the pew' from his apathy. The aim is evidently to make him alive to the fact that, however small

it may be, his is a vital role in the game of world affairs, and that these apparently remote and far-off 'board meetings' really do affect him.

The booklet is sub-divided under numerous catch headlines such as: 'What's Happening?', 'Why Conferences?', 'Poverty and Hunger', 'Race Relations', 'After Church Union, What?', 'Rome?'—and so forth.

1968 is heralded as a year of great moment and decision—almost an annual

event in these highly dramatised times—and it is true that high-powered, top-ranking ecclesiastical consultations are going to take place. In July there will be the Fourth Assembly of the World Council of Churches at Uppsala, Sweden, to consider Christianity on a global scale, followed swiftly at home by the Christian Youth Conference of the British Council of Churches at Edinburgh. While this is going on, the Lambeth Conference convenes in London. Much will be discussed, also, among the Congregationalists and

Presbyterians concerning the prospect of a united Reformed Church, to say nothing of Anglican-Methodist negotiations.

The field is wide, and here is a brave attempt to cover it in as concise a form as is possible. It is an excellent booklet for parish meetings and groups in general.

I hope it will interest the sleepy, I fear it won't reach the snorers.

SAMUEL S.S.F.,
Novice.

Knowledge of Glory

The Prayers of the New Testament. *By Donald Coggan.*
Hodder and Stoughton, 21s.

One Man's Prayers. *By George Appleton.* S.P.C.K., 3s. 6d.

My God my Glory. (Definitive Edition). *By Eric Milner-White.*
S.P.C.K., 21s. ; paper 10s. 6d. ; French Morocco 40s.

Meditation Outlines. *By Norman W. Goodacre.* S.P.C.K., 21s.

The Archbishop of York says that his book is for those ordinary people who do not need more exhortation to pray, but who need direction and exposition. He has tried to make use of the prayers in the New Testament in such a way as to lead the reader to pray for himself. He has made liberal use of quotations from a variety of other writers, including C. S. Lewis, Pope John XXIII, C. F. D. Moule, Stephen Neill, William Temple and Saint Augustine (incidentally, 'In his will is our peace' is attributed to the latter, though without reference, on p. 32. Is its source not Dante's *Paradiso*, Canto III, 85?). It is to be hoped that this book, with its simple but strong appeal, will come into the hands of those for whom it is chiefly meant.

Many find that their impulse to pray can be encouraged or directed by the use of set prayers. The Archbishop of Perth's is a valuable and inexpensive collection of such. Subjects include

images, moods and dreams, as well as atomic energy. Many single items could stimulate reflection, leading to further prayer. Another example of an individual's personal devotions, which others may be glad to have the use of, is the well tried collection of the late Dean of York. In this new edition there are a few additions as well as judicious rearrangement of some of the prayers. Some have found it less helpful than the dean's *Procession of Passion Prayers*, others have complained of 'preciousness', but it will continue to be valuable to many (though at least one of the new additions will not commend the collection to those who have regarded it with distaste).

Norman Goodacre's book is as the title says, outlines; it gives useful material for meditation, but the meditations are not ready-made. Much of it is arranged to follow the Sundays

and Holy Days of the Christian Year. It could be valuable for private retreat as well as for regular use. In the Lenten season, a short thought is supplied for those who are finding that such become more naturally the basis of their prayer.

Each of these books will be a help to some, whether it is used and kept and

used again, or whether it fits the needs of the moment only and assists the user through a particular stage of his relationship with God. All such aids are better used but not relied on exclusively, provided that the point at which we cease to use them is not one at which they become too searching for comfort.

ALBAN S.S.F.

Ecumenical Exchange

'Pages Documentaires'. Unité Chrétienne, 2 rue Jean-Carriès, Lyon 5.

Pope Paul said with reference to the new Anglican centre in Rome, 'This is the first step in practical ecumenism—to know . . . Knowledge prepares the way for love: love leads to unity'. This series is an effort to increase knowledge of this kind and in this spirit. It is important to know others but also to know ourselves and how we appear to others, so three recent editions have included the texts of the Vatican Council declaration on religious liberty and the World Council of Churches' statement on the same subject, the text of the new Directory on Ecumenism and a commentary on it, and the text of the Vatican Council decree on the Apostolate

of the Laity with an analysis by a pastor of the French Reformed Church. There are also shorter articles, such as a tribute to Doctor Visser't Hooft on his retirement, notes of courses in ecumenism, and book reviews.

The French seem to be more practical about this kind of thing than we are in England: at least I have not seen anything on this level published here (— though I grant that I have not been out to hunt for it!). Anyone who reads French and wants to get to grips with some information might do well to consider a subscription to this series. It can be obtained from the above address.

A SISTER C.S.Cl.

Vietnam

The Lotus in the Sea of Fire. By *Thich Nhat Hanh*. S.C.M. Press, 6s.

This book gives the history of the events in Vietnam as seen by a Buddhist monk. When there is so much written about Vietnam from either the American or else the other side it is refreshing to read something that has been written by a Vietnamese. Thich Nhat Hanh sees the Americans as being invaders and making the same mistakes as the French did before them. He has not got much time for the National Liberation Front but says that at least they are Vietnamese which the Americans are not.

The author gives a short history of Buddhism in Vietnam and then describes the impact on Vietnamese life of the arrival of Catholicism—the foreigner's religion. He then goes on to tell of the arrival of Communism and its effect on the government of the Catholic dictator Ngo Dinh Diem. All opposition to the Diem government was practically forced to form the N.L.F. who are by no means all Communists. The leadership may be predominately Communist but most of the rank and file are not.

They are there not because they have been forced in by terror from the N.L.F. (force is used but not nearly so much as reports make out), but because this is the only way that they can oppose the Saigon government and the corruptions in everyday life—the black market, the high prices of food, houses, etc. (forced up by the highly paid American forces). Prostitution increases daily as the only way of supporting their families.

This book is an appeal to the Americans to let the Vietnamese work things out or at least to stop trying to force a solution on either the Viet Cong or Hanoi. This way is only alienating the people who cannot see any difference between their American 'liberators' and

the French imperialists. A dead Viet Cong is not a dead Communist but a dead patriot killed by the Americans. Thomas Merton ends the forward to the book by saying 'The essence of his message is this: "The longer you continue to do what you are doing now the more Communists you will create not only in Vietnam but all over Asia, Africa, and Latin America. Be worried in time!" Or is it too late'.

This book is necessary reading for all those who are involved in any way in any sort of aid to Vietnam or Peace for Vietnam groups. Those who are not involved should perhaps read this book and ask themselves why they are not.

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Books Received

The Rediscovery of Newman. An Oxford Symposium Edited by John Coulson and A. M. Allchin, Sheed and Ward and S.P.C.K., 45s. ; **The Diary of a Russian Priest** by Alexander Elcheninov, Faber and Faber, 45s. ; **Thou Art There Also** by Michael Paternoster, S.P.C.K., 27s. 6d. ; **The Second Vatican Council** Edited by Bernard C. Pawley, Oxford University Press, 21s. ; **Our Guilty Silence** by John R. W. Stott, Hodder and Stoughton, 5s. ; **Nothing to Fear** by H. N. C. Williams, Hodder and Stoughton, 5s. ; **The Return of the Sacred** by Joost de Blank, Faith Press, 6s. ; **A Defence of Dogmatism** (Paperback Reprint) by Harry Blamires, S.P.C.K., 7s. 6d. ; **Our Dialogue with Rome** by George B. Caird, Oxford University Press, 7s. 6d. ; **Doubts and Answers** by W. K. Lowther Clarke, S.P.C.K., 2s. ; **Gifts and Graces** by Arnold Bittlinger, Hodder and Stoughton, 18s. ; **The Story of S. Benedict** by a Benedictine of Haslemere, Mowbrays, 15s. ; **Readings from Pope John** Edited by Vincent A. Yzermans, Mowbrays, 18s.



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